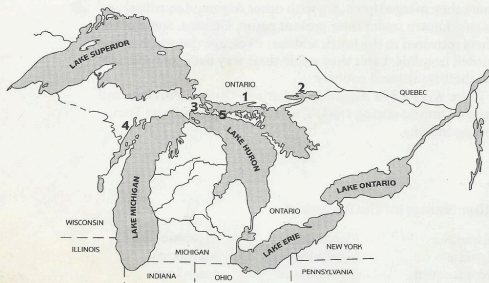


Chronological Order of Relevant Events

Concerning Amikwa Nation Relations

Introduction

Excerpts from William J Kubiak Great Lakes Indians 2nd edition, A Pictorial Guide 1970/1999, p 38/41 and the bibliography at p 205/208



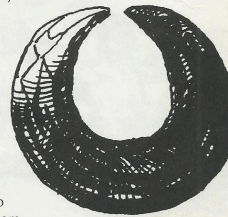
1. Amikwa settlement first discovered by the French. They were located here until 1672.
2. Lake Nipissing location.
3. Probable Lake Superior location.
4. Green Bay location.
5. 1740 settlement on Manitoulin Island.



Amikwa

The Amikwa (their name means "beaver") were first discovered by the French on the north shore of Georgian Bay across from Manitoulin Island. The French called them the *Nez Percés*, which means "Pierced Noses" in English. They, together with the Nipissing, once inhabited the shores of Lake Nipissing, and at that time they considered themselves the dominant tribe and in control of all other Indian nations in this area.

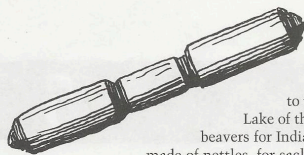
Pierre Esprit Radisson, who inspired the organization of the Hudson Bay Company, takes note of the Amikwa in mid-seventeenth century as follows: "You must note that near the Lake of the Hurons, some 40 leagues eastward, there is another lake [Lake Nipissing] belonging to the nations of the Castors [Beavers], which is 30 miles



Nose Ring

39

Algonquian Stock



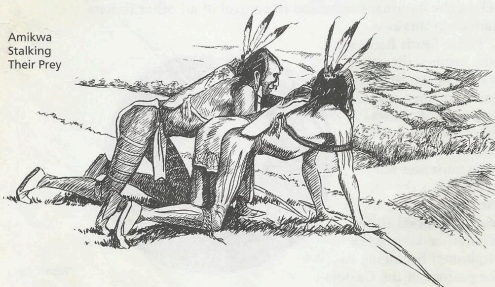
Nose Plug

about. This nation has no other traffic nor industry than huntsmen. They need to go once a year to the furthest place of the Lake of the Hurons to trade their beavers for Indian corn, for some color made of nettles, for sacks, and such things, for which they were curious enough."

They remained in control until disease struck down their tribe, thus weakening their strength and number and finally forcing them to succumb to the reign of the Iroquois. Some of the remaining Amikwa abandoned their homeland for friendly French settlements, while some went to Lake Superior and others to Green Bay. There were a small number of Amikwa that settled on Manitoulin Island in 1740. There seems to be no accurate population record, but the tribe was considered small in number. It is very possible that the Nipissing and Amikwa originally were one tribe.



Amikwa
Stalking
Their Prey



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Amikwa

Other Names for the Amikwa

Amicawaes	Amikouai	Naiz Percez
Amicois	Amikouis	Nation du Castor
Amicours	Amiquoue	Nation of the Beaver
Amihouis	Beaver	Nez Percés
Amikones	Castor	Ounikanes

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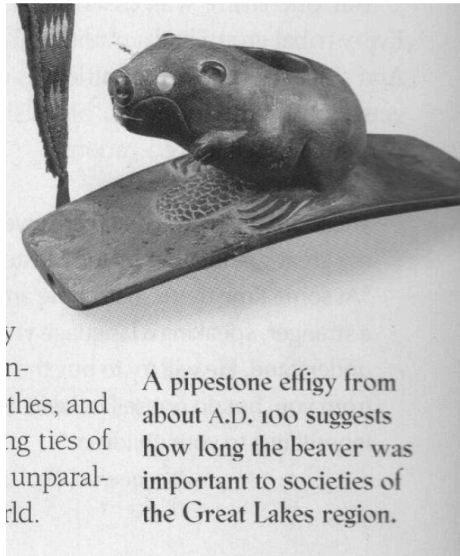
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Timeline

440 BC – Etymology of the name “India”, Herodotus, “Eastward of India lies a tract which is entirely sand. Indeed, of all the inhabitants of Asia, concerning whom anything is known, the Indians dwell nearest to the east, and the rising of the Sun.” [Etymology of the Name India - World History Encyclopedia \(ancient.eu\)](#), [Herodotus - Wikipedia](#), Herodotus is the first Greek historian. His great work, The Histories, is the story of the war between the huge Persian empire and the much smaller Greek city-states. In itself it is an exciting story, but the work is important for a number of reasons. [Herodotus](#), Herodotus is considered by many to be the father of historical studies in the Western tradition. His history of the war between the Persian Empire and the Greek city-states was written about 430 BC. The following excerpt is a description of India. [Herodotus: Description of India \(thenagain.info\)](#)

100 AD – See Attached Image Beaver Archaeological artifact excerpted from p160. “Through Indian Eyes, the untold story of native peoples” 1996 Readers Digest Association (Canada) Ltd.



See “AKAMIK” p 28 [Lexique de la langue algonquaine : Cuoq, J. A. \(Jean André\), 1821-1898 : Free Download, Borrow, and Streaming : Internet Archive](#)

—AKAMIK, terre; (1)
Wakiakamik, sur la terre;
Anamakamik, sous la terre;
Mitakamik, à même la terre;

V. MIT—

Anin enskamigak? Comment est la terre? c'est-à-dire, comment va le monde? Qu'y a-t-il de nouveau? Quelles nouvelles?

Aninakamikat kiwetsuung, la terre est enskamigak, il y a des troubles dans le Nord;

Enakamigatokwen, comment est la terre, ce qui se passe dans le pays.....? (Je ignore, je n'en sais rien);

Anin enskamikisieg, kina-wa? Comment êtes-vous à la terre, vous autres? c'est-à-dire à quoi êtes-vous occupés?

Kawia acaie keko uind inakamikisizi, je ne m'occupe plus de rien;

—Akamikaigo, faire la terre, l'arranger;

Onakamikaigen, arranger bien la terre, fais-la comme il faut, c'est-à-dire, unis le terrain.

AKANA, modérément, pastrop, sans excès:

Nab isa nab, akana ijipik, ni nidjanisistok, je vous en prie, m'attendez-vous dans le bois, mes enfants;

Akana-na ki wininim, wakediegon, Est-ce que vous vous rendez en mangeant, dans les festins?

AKANDAMO,k, volez, aëroplane.

AKANDO, faire le guet; être en embuscade;

Akandowinini, sentinelle; sergent de police;

Akandowikamik, corps-de-garde; station de police;

(1) A proprement parler, AKAMIK est le globe de la terre, la planète sur laquelle nous vivons. Lors de la création du monde, l'étendue que nous appelons terre, resta pendant deux jours, sous l'abîme des eaux, et ce ne fut que le troisième jour qu'elle parut, ainsi qu'il est dit dans la Genèse.

Cette tradition qui s'est conservée parmi les Sauvages, y a été altérée et défigurée d'une singulière façon. Les premiers philosophes (car il s'en trouve partout,) ayant observé que le Castor tire du fond de l'eau, la terre dont il fait sa cabane, en conclurent que toute l'étendue élevée au-dessus de la surface des eaux, était l'ouvrage du Castor, AMIK. Et depuis cette découverte, la terre se trouve avoir deux noms, AKI et AKAMIK, (aki, amik.)

Les philosophes modernes, plus éclairés que les anciens, ont reconnu que ceux-ci se sont trompés; et que c'est au rat-mus-qué, et non point au castor que la terre est redevable de son origine. Depuis ce nouveau système, l'autre beaucoup moins plausible, est tombé dans le plus profond oubli, et il n'en reste plus que le nom "akamik." (Thavenet)

So here is what I refer to as a unifier, besides the obvious, the spoken Language, Kinship and Religion, the core belief of the Amikwa Nation, found at p. 28 of Jean Andre Cuoqs 1886 dictionary, Lexique de la Langue Algonquienne, which was formed of the dialect of the Georgian Bay, Lake Nipissing region, this article mentions the Story that the Great Beaver constructed all the land on earth, found in use today as the Anishinaabe word "AKI" for land, I have made a translation using google translate, It reads as "Akamik, earth" the note at the bottom of the pages states "(i) Strictly speaking, AKAMIK is the globe of the earth, the planet on which we live. At the time of the creation of the world, the expanse we call earth, remained for two days, under the abyss of the waters, and it was only the third day that it appeared, as it is said in Genesis. This tradition, which has been preserved among the savages, has been altered and disfigured in a singular way. The first philosophers (for they are everywhere) having observed that the Castor (beaver) draws from the bottom of the water, the land from which he makes his hut, concluded that the whole extent high above the surface of the waters, was the work of the Castor, AMIK. and since this discovery, the earth happens to have two names, AKI and AKAMIK, (aki, amik.) Modern philosophers, more enlightened than the ancient ones, have recognized that they were wrong; and that it is to the rat-mus-que, and not to the beaver, that the earth is indebted to its origin. Since this new system, the other much less plausible, has fallen into the deepest oblivion, and all that remains is the name "akamik." (Thavenet) [Lexique de la langue algonquienne : Cuoq, J. A. \(Jean André\), 1821-1898 : Free Download, Borrow, and Streaming : Internet Archive](#)

313 – Constantine legalizes Christianity. "Constantine's decision to cease the persecution of Christians in the Roman Empire was a turning point for early Christianity, sometimes referred to

as the Triumph of the Church, the Peace of the Church or the Constantinian shift. In 313, Constantine and Licinius issued the Edict of Milan decriminalizing Christian worship. The emperor became a great patron of the Church and set a precedent for the position of the Christian emperor within the Church and raised the notions of [orthodoxy](#), [Christendom](#), ecumenical councils, and the state church of the Roman Empire declared by edict in 380. He is revered as a saint and isapostolos in the Eastern Orthodox Church, Oriental Orthodox Church, and various Eastern Catholic Churches for his example as a "Christian monarch". [Constantine the Great and Christianity - Wikipedia](#) "first Roman emperor to profess Christianity. He not only initiated the evolution of the empire into a Christian state but also provided the impulse for a distinctively Christian culture that prepared the way for the growth of Byzantine and Western medieval culture." and " from 303, during the great persecution of the Christians that began at the court of Diocletian at Nicomedia and was enforced with particular intensity in the eastern parts of the empire, Christianity was a major issue of public policy. It is even possible that members of Constantine's family were Christians. [Constantine I | Biography, Accomplishments, Death, & Facts | Britannica](#)

1452 – *Dum Diversas*, Papal bull "We grant you by these present documents, with our Apostolic Authority, full and free permission to invade, search out, capture, and subjugate the Saracens and Pagans and any other unbelievers and enemies of Christ wherever they may be, as well as their kingdoms, duchies, counties, principalities, and other property and to reduce their persons into perpetual servitude." [Dum Diversas - Wikipedia](#)

Pope Nicholas V issued the papal bull *Dum Diversas* on 18 June, 1452. It authorised Alfonso V of Portugal to reduce any "Saracens (Muslims) and pagans and any other unbelievers" to perpetual slavery. This facilitated the Portuguese slave trade from West Africa. The same pope wrote the bull *Romanus Pontifex* on January 5, 1455 to the same Alfonso. As a follow-up to the *Dum diversas*, it extended to the Catholic nations of Europe dominion over discovered lands during the Age of Discovery. Along with sanctifying the seizure of non-Christian lands, it encouraged the enslavement of native, non-Christian peoples in Africa and the New World. [Dum Diversas - Doctrine of Discovery](#)

1484 – Pope Innocent VIII and the Witches, by Stephen Morris "On the request of German inquisitor Heinrich Kramer, Innocent VIII issued the papal bull known as *Summis Desiderantes* (5 December 1484), which supported Kramer's investigations against magicians and witches "It has recently come to our ears, not without great pain to us, that in some parts of upper Germany, Mainz, Koin, Trier, Salzburg, and Bremen, many persons of both sexes, heedless of their own salvation and forsaking the catholic faith, give themselves over to devils male and female, and by their incantations, charms, and conjurings, and by other abominable superstitions and sortileges, offences, crimes, and misdeeds, ruin and cause to perish the offspring of women, the foal of animals, the products of the earth, the grapes of vines, and the fruits of trees, as well as men and women, cattle and flocks and herds and animals of every kind, vineyards also and orchards, meadows, pastures, harvests, grains and other fruits of the earth; that they afflict and torture with dire pains and anguish, both internal and external, these men, women, cattle, flocks, herds, and animals, and hinder men from begetting."

Kramer would later write the polemic *Malleus Maleficarum* in 1486, which stated that witchcraft was to blame for bad weather. These remarks are included in Part 2, Chapter XV, which is entitled: "How they Raise and Stir up Hail Storms and Tempests, and Cause Lightning to Blast both Men and Beasts" : [Pope Innocent VIII and the witches - Stephen Morris, author \(stephenmorrisauthor.com\)](#)

1486 – *The Malleus Maleficarum* [Malleus Maleficarum Index \(sacred-texts.com\)](#) Innocent, Bishop, Servant of the servants of God, for an eternal remembrance. [Malleus Maleficarum - The Bull of Innocent VIII \(archive.org\)](#)

Wicasta Lovelace, "The Malleus Maleficarum (The Witch Hammer), first published in 1486, is arguably one of the most infamous books ever written, due primarily to its position and regard during the Middle Ages. It served as a guidebook for Inquisitors during the Inquisition, and was designed to aid them in the identification, prosecution, and dispatching of Witches. It set forth, as well, many of the modern misconceptions and fears concerning witches and the influence of witchcraft. The questions, definitions, and accusations it set forth in regard to witches, which were reinforced by its use during the Inquisition, came to be widely regarded as irrefutable truth. Those beliefs are held even today by a majority of Christians in regard to practitioners of the modern "revived" religion of Witchcraft, or Wicca. And while the Malleus itself is largely unknown in modern times, its effects have proved long lasting. At the time of the writing of The Malleus Maleficarum, there were many voices within the Christian community (scholars and theologians) who doubted the existence of witches and largely regarded such belief as mere superstition. The authors of the Malleus addressed those voices in no uncertain terms, stating: "Whether the Belief that there are such Beings as Witches is so Essential a Part of the Catholic Faith that Obstinacy to maintain the Opposite Opinion manifestly savours of Heresy." [The Malleus Maleficarum](#)

1492 – Columbus in his voyage, describes Indians via Papal Encyclical, "In his letter, Christopher Columbus claimed to have discovered and taken possession of a series of islands on the edge of the Indian Ocean in Asia - Columbus was not aware that he had stumbled upon a new continent. He described the islands, particularly Hispaniola and Cuba, exaggerating their size and wealth, and suggested that mainland China probably lay nearby. He also gave a brief description of the native Arawaks (whom he called "Indians"), emphasizing their docility and amenability, and the prospects of their conversion to Catholicism" [Columbus's letter on the first voyage - Wikipedia.](#),

At of p 110 of The Northmen, Columbus, and Cabot, 985-1503 by Olson, Julius E; Bourne, Edward Gaylord 1906, "The vessels were hove to, waiting for daylight; and on Friday they arrived at a small island of the Lucayos, called, in the language of the Indians, Guanahani. Presently they saw naked people. The Admiral went on shore in the armed boat, and Martin Alonso Pinzon, and Vicente Yanez, his brother, who was captain of the Nina. The Admiral took the royal standard, and the captains went with two banners of the green cross, which the Admiral took in all the ships as a sign, with an F and a Y and a crown over each letter, one on one side of the cross and the other on the other. Having landed, they saw trees very green, and much water, and fruits of diverse kinds. The Admiral called to the two captains, and to the others

who leaped on shore, and to Rodrigo Escovedo, secretary of the whole fleet, and to Rodrigo Sanchez of Segovia, and said that they should bear faithful testimony that he, in presence of all, had taken, as he now took, possession of the said island for the King and for the Queen his Lords, making the declarations that are required, as is now largely set forth in the testimonies which were then made in writing Presently many inhabitants of the island assembled. What follows is in the actual words of the Admiral in his book of the first navigation and discovery of the Indies. "I," he says, "That we might form great friendship, for I knew that they were a people who could be more easily freed and converted to our holy faith by love than by force, gave to some of them red caps, and glass beads to put round their necks, and many other things of little value, which gave them great pleasure, and made them so much our friends that it was a marvel to see. They afterwards came to the ship's boats where we were, swimming and bringing us parrots, cotton threads in skeins, darts, and many other things; and we exchanged them for other things that we gave them, such as glass beads and small bells. In fine, they took all, and gave what they had with good will. It appeared to me to be a race of people very poor in everything. They go as naked as when their mothers bore them, and so do the women, although I did not see more than one young girl. All I saw were youths, none more than thirty years of age. They are very well made, with very handsome bodies, and very good countenances. Their hair is short and coarse, almost like the hairs of a horse's tail. They wear the hairs brought down to the eyebrows, except a few locks behind, which they wear long and never cut. They paint themselves black, and they are the color of the Canarians, neither black nor white."

[The Northmen, Columbus, and Cabot, 985-1503 : Olson, Julius E: Internet Archive](#)

1493 – “New World, New Media: Christopher Columbus’s 1493 Letter on His First Voyage” by Dorothea Schuller 2017. “Arguably the most famous and consequential travel narrative, Christopher Columbus’s report of his first voyage and his ‘discovery’ of several islands (he made landfall in the Bahamas) not only marks the start of the age of colonial exploration but also demonstrates the extensive power of the emerging print medium for quickly disseminating news from around the world and creating a shared present for the cultural centres of early modern Europe. Upon his return in March 1493, Columbus posted a letter (written while still on board the Niña) addressed to the Spanish courtier Luis de Santángel who had been instrumental in supporting the voyage. The document was quickly translated into several languages and published in various editions across Europe within the next few months, making it a bestseller of the early print culture. It contains information on the people he encountered (described as handsome, timorous yet acutely intelligent) and on the economic possibilities of the various islands rich in spices, gold mines and fertile fields.” [New World, New Media: Christopher Columbus’s 1493 Letter on His First Voyage - Lib AAC](#)

This article in the Britannica Chronicles of Discovery and Conquest, “Yet what has been commonly considered, retrospectively, the most important 16th-century writing in the Americas is the chronicles of the discovery and conquest of the New World. This group of documents includes narrative accounts, legal documents (depositions, reports, arguments, etc.), and full-fledged histories. Because of their foundational aura, the most celebrated of the texts are Columbus’s letters and reports to the Catholic Monarchs and their functionaries. There is an added charm in Columbus’s awkwardness of style (Spanish was not his native tongue), his

difficulties in describing objects unknown to Europeans, and his huge mistakes. In spite of these often attractive flaws, his accounts constitute a substantial legacy in the discourse of the West. The most egregious of Columbus's errors was, of course, his belief that he had arrived somewhere in Asia, which led to his adopting the name "Indies" for the lands he "discovered". Hence the misnomer "Indians" for all the natives of the American continent."

[Latin American literature - Chronicles of discovery and conquest | Britannica](#)

1499 – Amerigo Vespucci (9 March 1454 – 22 February 1512) was an Italian-born merchant, explorer, and navigator from the Republic of Florence, from whose name the term "America" is derived". "In 1499, Vespucci joined an expedition licensed by Spain and led by Alonso de Ojeda as fleet commander and Juan de la Cosa as chief navigator. Their intention was to explore the coast of a new landmass found by Columbus on his third voyage and in particular investigate a rich source of pearls that Columbus had reported " [Amerigo Vespucci - Wikipedia](#) America was named after Amerigo Vespucci, a Florentine navigator and explorer who played a prominent role in exploring the New World. [Amerigo Vespucci - Ship, Route & Timeline - Biography.](#)



The above engraving entitled America, ca. 1580. Engraving by Theodor Galle after a drawing by Jan van der Straet (ca. 1575) re-presents Amerigo Vespucci "discovering" America. This image

is a powerful visualization of the ideology of colonialism. It can also be seen to echo ideas of primitivism in Western Culture. [amerigovespucchi.jpg \(760×573\) \(oneonta.edu\)](#)

1500 – King Ferdinand Letter to the “Tiano” Arawak, “In the name of King Ferdinand and Juana, his daughter, Queen of Castile and Leon, etc., conquerors of barbarian nations, we notify you as best we can that our Lord God Eternal created Heaven and earth and a man and woman from whom we all descend for all times and all over the world. In the 5,000 years since creation the multitude of these generations caused men to divide and establish kingdoms in various parts of the world, among whom God chose St. Peter as leader of mankind, regardless of their law, sect or belief. He seated St. Peter in Rome as the best place from which to rule the world but he allowed him to establish his seat in all parts of the world and rule all people, whether Christians, Moors, Jews, Gentiles or any other sect. He was named Pope, which means admirable and greatest father, governor of all men. Those who lived at that time obeyed St. Peter as Lord and superior King of the universe, and so did their descendants obey his successors and so on to the end of time. The late Pope gave these islands and mainland of the ocean and the contents hereof to the above-mentioned King and Queen, as is certified in writing and you may see the documents if you should so desire. Therefore, Their Highnesses are lords and masters of this land; they were acknowledged as such when this notice was posted and were and are being served willingly and without resistance; then, their religious envoys were acknowledged and obeyed without delay, and all subjects unconditionally and of their own free will became Christians and thus they remain. Their Highnesses received their allegiance with joy and benignity and decreed that they be treated in this spirit like good and loyal vassals and you are under the obligation to do the same. Therefore, we request that you understand this text, deliberate on its contents within a reasonable time, and recognize the Church and its highest priest, the Pope, as rulers of the universe, and in their name the King and Queen of Spain as rulers of this land, allowing the religious fathers to preach our holy Faith to you. You own compliance as a duty to the King and we in his name will receive you with love and charity, respecting your freedom and that of your wives and sons and your rights of possession and we shall not compel you to baptism unless you, informed of the Truth, wish to convert to our holy Catholic Faith as almost all your neighbors have done in other islands, in exchange for which **Their Highnesses bestow many Privileges and Exemptions upon you.** Should you fail to comply, or delay maliciously in so doing, we assure you that with the help of God we shall use force against you, declaring war upon you from all sides and with all possible means, and we shall bind you to the yoke of the Church and of Their Highnesses; we shall enslave your persons, wives and sons, sell you or dispose of you as the King sees fit; we shall seize your possessions and harm you as much as we can as disobedient and resisting vassals. And we declare you guilty of resulting deaths and injuries, exempting Their Highnesses of such guilt as well as ourselves and the gentlemen who accompany us. We hereby request that legal signatures be affixed to this text and pray those present to bear witness for us, etc.”

“De Las Casas is not terribly good about dating things and I can’t figure out exactly when the letter below was written. It is in Book 3, Section 57 of his *History of the Indies* and he does say that the events of book three occurred between 1511 and 1520, and the letter is very early in the book. This letter was preserved by Bartolome de las Casas and this is his introduction to it:

"The King gave instructions to Governor Pedrarias [Davila] regarding his conduct in the New World and included an injunction requiring the allegiance of the Indians to the King of Castile, the text of which was later used through the Indies. The King's council once more showed grave and hateful ignorance in this for whatever is founded on injustice is doomed to fall apart at the seams and cause a thousand ills that will corrupt and unnerve the moral and political edifice of a nation, replacing it with consummate malice. "The injunction reads:..." p. 192 Then follows the same letter which is below. This is all from: *History of the Indies* by Bartolome De Las Casas [Haiti: King Ferdinand's Letter to the Tainos \(webster.edu\)](#)

Book 3 section 57, *Historia de Las Indias*, Bartelome de las Casas
[The Project Gutenberg eBook of Historia de las Indias \(3 de 5\), by Bartolomé de las Casas.](#)

In Britannica, Chronicles of discovery and conquest "In 1526 Las Casas also commenced the *Historia de las Indias* (selections appear in *History of the Indies*), a voluminous history of the conquest of the New World. It was not published in his lifetime, but Las Casas did publish a summary, the *Brevísima relación*, as a polemic, hoping that it would have an immediate and telling impact. It did, probably beyond his expectations. Las Casas's accusations were a factor in the issuance of the "New Laws" that went some way toward ending hereditary Spanish grants of land and Indians, thus limiting the Spaniards' use of natives for labour. His little book took on a life of its own abroad, being translated into several European languages and used by Spain's enemies to elaborate what has come to be known as the "Black Legend," a lurid account of what occurred to the Indians at the hands of the Spaniards." [Latin American literature - Chronicles of discovery and conquest | Britannica](#)

1535 – Jacques Cartier, "The term Hochelaga historically referred to an Indigenous village the French explorer Jacques Cartier (1491-1557) visited on Sunday, 3 October 1535, during his second voyage in what is now Quebec (1535-1536). Hochelaga is an Iroquoian term which is either a variation of the word osekare, meaning "beaver path, or of the word osheaga, which translates as "big rapids" see map attached denoting "Chilaga" [Hochelaga | The Canadian Encyclopedia](#).

A map by Magini, Giovanni Antonio, called *America*, 1596, denotes "Chilaga" approximately where Lake Nipissing is found, [America, 1596 - Maps and Atlases in Our Collections - Wisconsin Historical Society Online Collections \(wisconsinhistory.org\)](#)



1537 – *Sublimus Deus* (Dei, Dios) “is a bull promulgated by Pope Paul III on June 2, 1537, which forbids the enslavement of the indigenous peoples of the Americas (called Indians of the West and the South) and all other people” [Sublimis Deus - Wikipedia](#)

Sublimus Dei on the Enslavement and Evangelization of Indians “that the Indians of the West and the South, **and other people of whom We have recent knowledge** should be treated as dumb brutes created for our service, pretending that they are incapable of receiving the Catholic Faith.” and “the said Indians and all other people who may later be discovered by Christians, are by no means to be deprived of their liberty or the possession of their property, even though they be outside the faith of Jesus Christ; and that they may and should, freely and legitimately, enjoy their liberty and the possession of their property; nor should they be in any way enslaved; should the contrary happen, it shall be null and have no effect.” also “ By virtue of Our apostolic authority We define and declare by these present letters, or by any translation thereof signed by any notary public and sealed with the seal of any ecclesiastical dignitary, which shall thus command the same obedience as the originals, that the said Indians and other peoples should be converted to the faith of Jesus Christ by preaching the word of God and by the example of good and holy living.” [Sublimus Dei On the Enslavement and Evangelization of Indians \(papalencyclicals.net\)](#)

At p3 (26) from the Book of Indians Drake, Samuel G 1841, “Origin of the name Indian” [The book of the Indians. or. Biography and history of the Indians of North America \[microform\] : from its first discovery to the year 1841 : Drake, Samuel G. \(Samuel Gardner\), 1798-1875 : Free Download, Borrow, and Streaming : Internet Archive](#)

CHAPTER I

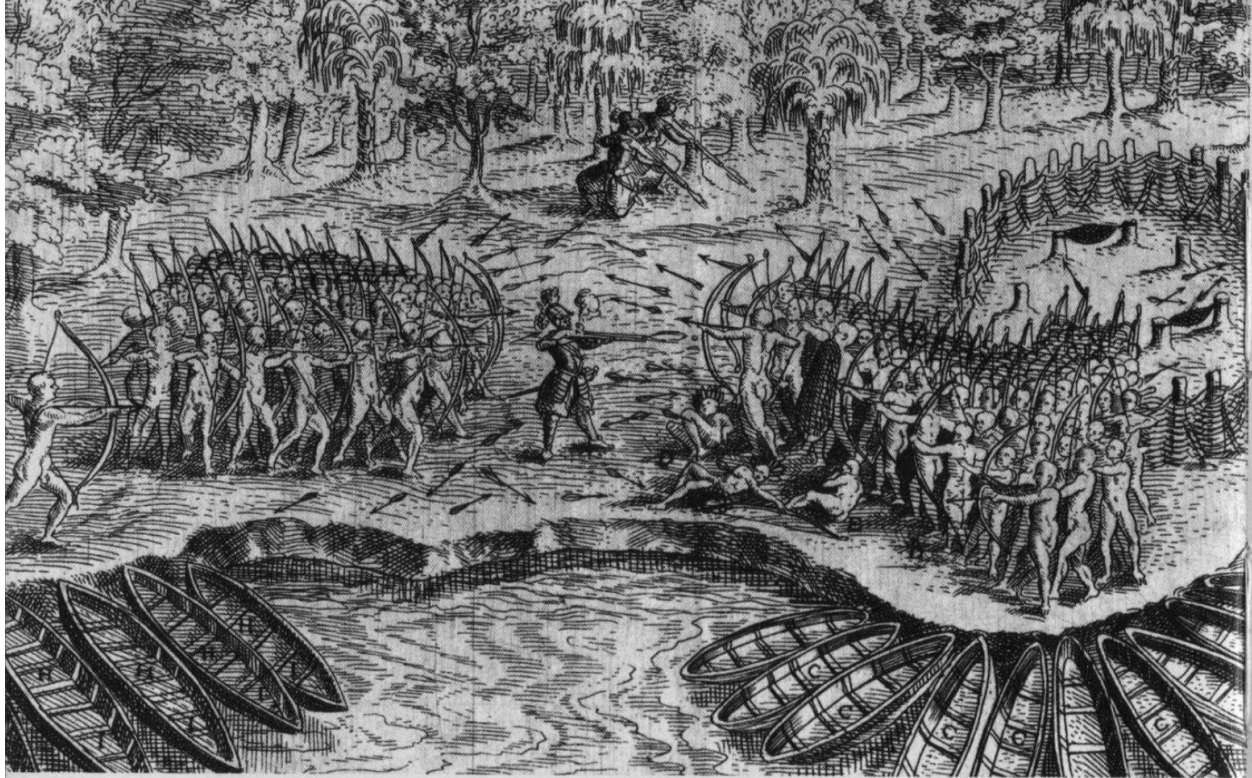
Origin of the name Indian.—Why applied to the people for ad in America.—Ancient authors supposed to have referred to America in their writings—Theopompus—Voyage of Hanno—Diodorus Siculus—Plato—Aristotle—Seneca.

The name *Indian* was erroneously applied to the original man of America* by its first discoverers. The attempt to arrive at the East Indies by sailing west, caused the discovery of the islands and continent of America. When they were at first discovered, *Columbus*, and many after him, supposed they had arrived at the eastern shore of the continent of India, and hence the people they found there were called *Indians*. The error was not discovered until the name had so obtained, that it could not well be changed. It is true, that it matters but little to us by what name the indigenes of a country are known, and especially those of America, in as far as the name is seldom used among us but in application to the aboriginal Americans. But with the people of Europe it was not so unimportant. Situated between the two countries, India and America, the same name for the inhabitants of both must, at first, have produced considerable inconvenience, if not confusion; because, in speaking of an *Indian*, no one would know whether an American or a Zealander was meant, unless by the context of the discourse. Therefore, in a historical point of view, the error is, at least, as much to be deplored as that the name of the continent itself should have been derived from *Americus* instead of *Columbus*.

* So named from *Vesputius Americus*, a Florentine, who made a discovery of some part of the coast of South America in 1499, two years after *Cabot* had explored the coast of North America; but *Americus* had the fortune to confer his name upon both.

1608 – In *Britannica*, Quebec history. “Although New France began with the founding of three cities—Quebec city in 1608, Trois-Rivières in 1616, and Montreal in 1642—it eventually included a vast inland territory incorporating Nova Scotia, Cape Breton Island, and Newfoundland and extending southwest all the way to Louisiana. In the Treaty of Utrecht (1713), which confirmed France’s defeat in the War of the Spanish Succession, Great Britain acquired all of Nova Scotia (except for Cape Breton), Newfoundland, and the lands around Hudson Bay. The remaining territory of New France, except for Louisiana and the islands of Saint-Pierre and Miquelon in the Gulf of the St. Lawrence, was ceded to Great Britain in the Treaty of Paris (1763).” [Quebec - History | Britannica](#)

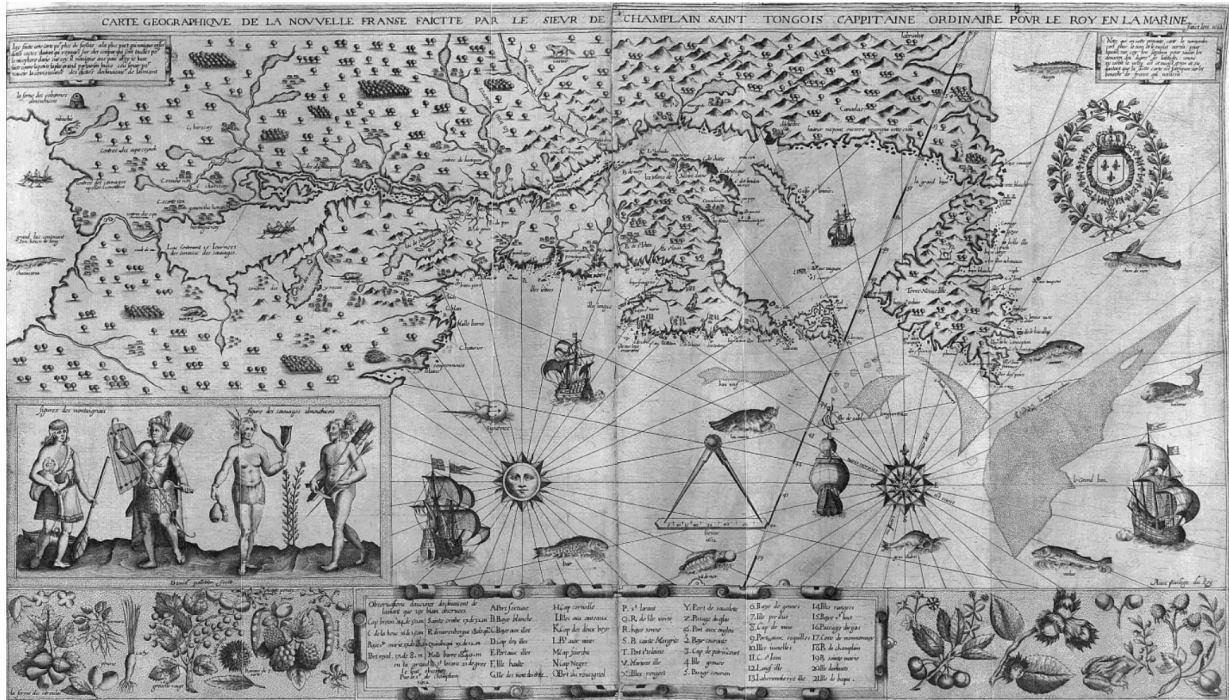
1609 – BATTLE OF LAKE CHAMPLAIN 1609, Jacques Champlain, “the shot heard round the world” Champlain wrote that “When I saw them making a move to fire at us, I rested my musket against my cheek, and aimed directly at one of the three chiefs. With the same shot two fell to the ground...” The Iroquois warriors continued to fire arrows and the allies volleyed back. Almost as soon as Champlain had fired his weapon one shot came from the wood followed by another “which astonished them anew to such a degree that, seeing their chiefs dead, they lost courage, and took to flight, abandoning their camp and fort, and fleeing into the woods.” Champlain goes on to say that his allies (hurons) killed several of the fleeing Mohawk and took at least ten prisoners.” [Battle of Lake Champlain 1609 | Samuel de Champlain: Father of New France \(wordpress.com\)](#)



Champlain's drawing of the French victory over the Iroquois at Lake Champlain in 1609

Image excerpted from p 152 *The Museum called Canada, 25 rooms of wonder*, Charlotte Gray 2004 [The museum called Canada : 25 rooms of wonder : Gray, Charlotte. 1948- : Free Download, Borrow, and Streaming : Internet Archive](#)

1613 – Champlain Map , “C des Algommequins” [ne 1613 Champlain-wb.jpg \(2817×1700\) \(old-maps.com\)](#).



Excerpt 1613 Champlain Map



1615 – Cheveux Releves, at the mouth of French River, Champlain's Diary at p. 281 Champlain in his diary offers the name for the lake (Georgian Bay/Lake Huron) as “Attigouautan” of the 1615 encounter, at p 281/282 “After resting two days with the chief of the Nipissings we

re-embarked in our canoes, and entered a river, by which this lake discharges itself. We proceeded down it some thirty-five leagues, and descended several little falls by land and by water, until we reached Lake Attigouautan. All this region is still more unattractive than the preceding, for I saw along this river only ten acres of arable land, the rest being rocky and very hilly. It is true that near Lake Attigouautan we found some Indian corn, but only in small quantity. Here our savages proceeded to gather some squashes, which were acceptable to us, for our provisions began to give out in consequence of the bad management of the savages, who ate so heartily at the beginning that towards the end very little was left, although we had only one meal a day. But, as I have mentioned before, we did not lack for blueberries and strawberries; otherwise we should have been in danger of being reduced to straits. We met three hundred men of a tribe we named Cheveux Releves, since their hair is very high and carefully arranged, and better dressed beyond all comparison than that of our courtiers, in spite of their irons and refinements. This gives them a handsome appearance. They have no breeches, and their bodies are very much pinked in divisions of various shapes. They paint their faces in various colors, **have their nostrils pierced**, and their ears adorned with beads. When they go out of their houses they carry a club. I visited them, became somewhat acquainted, and formed a friendship with them. I gave a hatchet to their chief, who was as much pleased and delighted with it as if I had given him some rich present. Entering into conversation with him, I inquired in regard to the extent of his country, which he pictured to me with coal on the bark of a tree. He gave me to understand that he had come into this place for drying the fruit called blues, to serve for manna in winter, and when they can find nothing else. A and C show the manner in which they arm themselves when they go to war. They have as arms only the bow and arrow, made in the manner you see depicted, and which they regularly carry; also a round shield of dressed leather made from an animal like the buffalo. The next day we separated, and continued our course along the shore of the lake of the Attigouautan, which contains a large number of islands. We went some forty-five leagues, all the time along the shore of the lake. It is very large, nearly four hundred leagues long from east to west, and fifty leagues broad, and in view of its great extent I have named it the Mer Douce.” [Voyages of Samuel de Champlain, 1604-1618 : Champlain, Samuel de, 1567-1635: Internet Archive](#)

The Name of Ottawa by B Sulte in 1897 says of Nation du Bois the Cheveux Releves, “Champlain met the people in question (1615) and called them Standing Hair, because of the fashion they had to dress their hair upright. This was in Lake Huron. The Hurons, who spoke a language totally different from the Standing Hairs, and who lived in open fields, designated them as the Men of the Woods, to indicate that they were roaming in the forests (county of Bruce and Manitoulin Island.) In Huron-Iroquois language this was Oudataoua. The French translated it into Gens des Bois quite correctly. There is no indication of the name by which the Outaouas designated their own nation. “Sagard 1625 Cheveux Releves and Gens des Bois are like one nation” [The name of Ottawa \[microform\] \(archive.org\)](#)

John Steckley at p 24 says of ‘Achirigouans” “Eachiriovachronon” (34) is another example of folk etymology, a “Huronized” version of the Algonquian word that appears in the Jesuit Relations as “Atchiligouan” (JR18:230), with the -r- replacing the -l- that does not exist in Huron (see this also in JR38:130, “Achir8achronnon”). “It refers to what may either be called an Ojibwa

band or grouping of bands (Rogers 1978:770)".

<https://drive.google.com/file/d/1aeE8DmJMd8lWH4msJZD7wsceSey5yDBW/view?usp=sharing>

The Jesuit Relation offers little as to the Achirigouan identity, JR v18 228:229 "I have said that at the entrance to the first of these Lakes we find the Hurons. Leaving them to sail farther up in the lake, we find on the North the Ouasouarini; farther up are the Outchougai, and still farther up, at the mouth of the river which comes from Lake Nipisin, are the Atchiligouan. Beyond, upon the same shores of this fresh-water sea, are the Amikouai, or the nation of the Beaver. To the South of these is an Island in this fresh-water sea about thirty leagues long, inhabited by the Outaouan; these are people who have come from the nation of the raised hair. After the Amikouai, upon the same shores of the great lake, are the Oumisagai, whom we pass while proceeding to Baouichtigouian—that is to say, to the nation of the people of the Sault, for, in fact, there is a Rapid, which rushes at this point into the fresh-water sea. Beyond this rapid we find the little lake, upon the shores of which, to the North, are the Roquai."

[The Jesuit Relations and Allied Documents Volume 18 \(creighton.edu\)](#)

Darlene Johnston offers this in the Ipperwash Inquiry at 105:5 "Now there's another group between the beaver and the otter, which the French call Atchiligouan, A-T-C-H-I-L-I-G-O-U-A-N, and that one has stumped me and a number of other researches. We're sure there's a totemic name embedded in there but it might not be the name of the animal, it might be a metaphorical reference to the animal or another place name. So we know there are Atchiligouan but because we haven't sussed out yet precisely what their totemic identity is" [ipperwash july 13-04 - Vol. I \(gov.on.ca\)](#)

Map #16, and excerpt from Archives Nationales du France Showing "Nation du Bois ou Cheveux Releves", Nikikouet (otter) Achirigouans (?), Amikouek (beaver), Atchougue (heron) Aouasanik (catfish). [Item : Transcription cartographique par Guillaume Delisle, des données géographiques et hum... \(nouvelle-france.org\)](#)

Map #16 Archives Nationales du France called "Implantation des tribus indiennes" [Item : Implantation des tribus indiennes \(nouvelle-france.org\)](#)



Excerpt of Map #16 "Implantation des tribus indiennes"



1636 – Jesuit relations v10:83 “On the eighth of June, the Captain of the Naiz percez, or Nation of the Beaver, which is three days journey from us, came to request one of our Frenchmen to spend the Summer with them, in a fort they had made from fear of the Aweatsiwaenrrhonon, or stinking tribe, who have broken the treaty of peace, and have killed two of their men, of whom they made a feast.” [The Jesuit Relations and Allied Documents Volume 10 \(creighton.edu\)](http://creighton.edu)

1639-1640 – Vimont Map, demonstrates the “Midland Line”, Map # 22 Archives de Nationales de France ["Tiré de la relation de la Nouvelle France en 1639 et 1640 du Père Vimont jésuite"](http://www.archives-nationales.fr/) Google translate offers this translation for “a l embochure du fleuve qui vient du lac” as “at the skewer of the river that comes from the lake”

1641 – The Algonkian Feast of the Dead by Harold Hickerson 1960 at p82 “These groups occupied contiguous territories on the coast, in the near interior and on the islands of northern Lake Huron, and in the northern and southern interior of eastern Lake Superior. The peoples living in this region included the Saulteur, Nipis-sing, Missisauga, Amikwa, and the various divisions of the Ottawa, besides a number of other groups which did not survive the 17th century as distinct peoples, the Achiligouan, Nikikouet and others now even more obscure. Collectively, all these groups formed the western wing of a great family of peoples, very similar in language and culture, which was distributed from Ottawa River to eastern Lake Superior.” at p86 “Nevertheless, despite temporary setbacks in trade and warfare, the Saulteur, Amikwa, and Missisauga in the long run resisted Iroquois incursions and maintained their old centers in the northern Lake Huron region and at Sault Ste. Marie. In fact, by 1670 Sault Ste Marie was the center of the western trade”

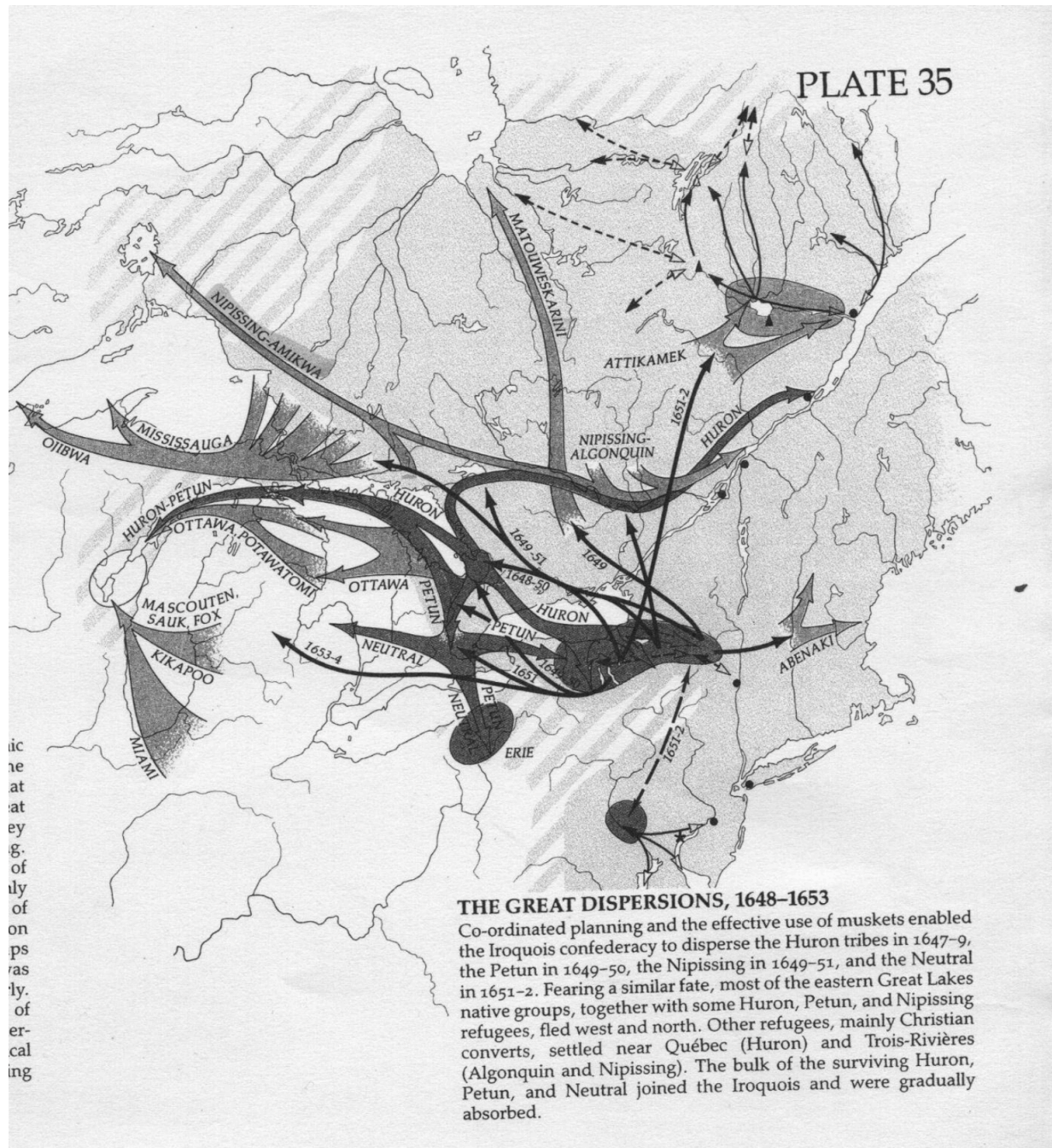
at p88 “There were four descriptions of the Algonkian Feast of the Dead. The Jesuit missionary, Jerome Lalemant, described a ceremony he observed at Georgian Bay in eastern Lake Huron in 1641” p88 “In the 1641 ceremony described by Lalemant, the Nipissing were hosts and Huron and Saulteur, among others not mentioned (2,000 people in all), were guests.” [The Feast of the Dead Among the Seventeenth Century Algonkians of the Upper Great Lakes1 \(wiley.com\)](#)

Jesuit Relations v23:203, OF THE MISSION OF THE HOLY GHOST AMONG THE ALGONQUINS, THE NEAREST TO THE HURONS.

Toward the end of the Summer, these Peoples turned their thoughts to the celebration of their feast of the dead, that is, to collect the bones of their deceased relatives, and, by way of honor to their memory, to procure for them a more honorable sepulchre than that which had enclosed them since their death. This solemnity, among the Nomad Tribes up here, is accompanied by rites of some importance, differing much from those of our Hurons, which may be seen in previous Relations and it may perhaps be interesting to learn some further particulars about them, which I shall set down here.

The day was appointed, at the beginning of September, for all the confederated Nations, who were invited thereto by Envoys expressly sent. The spot selected for the purpose was at a Bay of the great Lake, distant about twenty leagues from the country of the Hurons. Having been invited to attend, I thought that I ought to take advantage of the opportunity that GOD gave me to establish closer relations with these Barbarians, so as to secure, in the future, better means for the advancement of his Glory among them. The number of persons present was about two thousand. [The Jesuit Relations and Allied Documents Volume 23 \(creighton.edu\)](#)

1648-1653 – “the Great Dispersion” Plate 35, See attached image, [Historical Atlas of Canada Volume I: From the Beginning to 1800 University of Toronto | U Toronto Press](#)



1649 – P16/17 of The History of the County of Middlesex 1889
INDIAN RESIDENTS FROM 1580 TO 1888.

Earliest Indian Residents. The Indian, being without a literature, knows nothing of his origin. The Frenchman and Spaniard found him here, and learning from him all he did know, gave the story to civilization as an Indian legend, while treating the new-found race historically as they found it.

The Hurons, originally the Wyandots, were at Quebec in 1534, when Jacques Cartier arrived there. Later, they formed an alliance with the Adirondacks, but when the latter joined the

Southern Iroquois Confederacy (about 1580), the prestige of the Wyandots began to fade, and the dispersion of the tribe overall Canada to Lake Huron followed. Early in the 16th century, they, with some Mississaugas and members of other tribes, formed a new confederacy with villages along the Thames and Lake and River St. Clair. In 1649, this new branch of the tribe was dispersed by the Southern Confederacy. The name originates in the phrase *Quelles Hures* (What Heads), applied by the French of Marquette's time on first seeing them in their new western home. During the winter of 1615-16, Champlain visited among the tribes then inhabiting the Peninsula, formed by Lake Erie and St. Clair river. The country was then inhabited by a tribe, to whom Champlain gave the name Neutral Nation, or Nation de Truite ; while the whole country west was called Conchradum, and after the Iroquois war Saguinan. The Hurons were, undoubtedly, a branch of the great Algonquin race which, under several names, owned Ontario from the Ottawa to Lake Huron. To this Ontario division the general title of Iroquois du Nord was given by the French for military and political purposes. After the great war of 1649, the Otchipwas and Mississaugas moved from the South into Canada, and the victorious Iroquois of the South returned to their original homes.

The Mississaugas are first named by the French in 1620. Prior to the Revolution they moved from the Upper Lake region and Minnesota to the country east of the Georgian Bay, and in the Albany (N. Y.) Council of 1746 they were taken into the Iroquois Confederacy as the seventh nation. Charlevoix speaks of them as having villages at Niagara, on the La Tranche and on Lake St. Clair subsequent to 1649. They were also known as Souters or Jumpers, and at the close of the eighteenth century seemed to be the sole aboriginal occupiers of what now constitutes the Province of Ontario” [History of the County of Middlesex, Canada : from the earliest time to the present, containing an authentic account of many important matters relating to the settlement, progress and general history of the county, and including a department devoted to the preservation of personal and private records, etc. ; illustrated : Free Download, Borrow, and Streaming : Internet Archive](#)

1650 – At the time of the destruction of the Huron-Wendat homeland (sometimes known as Huronia) by the Haudenosaunee, in 1649-1650, about 500 Huron-Wendat left Georgian Bay to seek refuge close to the French, in the Quebec City region. [Huron-Wendat | The Canadian Encyclopedia](#)

1653 – Du Val Map "Algonquins" [26519.jpg \(2057×1350\) \(storage.googleapis.com\)](#) also <https://storage.googleapis.com/raremaps/img/xlarge/26519.jpg>

1658 – Jesuit Relations v44:251 "I do not speak, " says the Father, " of the Nations that have long been known. " Indeed, he says nothing of the Kichesipiiriniouek, the Kinonchepiiriniuk, the Ounountcharounongak, the Mataouchkairinik, the Ouaouechkairiniouek, the Amikouek, the Atchougek, the Ouasaouanik, the Ouraouakmikoug, the Oukiskimanitouk, the Maskasinik, the Nikikouek, the Michesaking, the Pagoutik, people of the great Sault, and the Kichkankoueiak. All these Nations, several of whom have been maltreated by the Iroquois, use the Algonquin tongue." [The Jesuit Relations and Allied Documents Volume 44 \(creighton.edu\)](#)

1658/1659 – in Radissons Voyages by the Prince Society 1885, The Second Voyage of Radisson describes" a p 90 (111) " & further you muft note that neere the lake of the Hurrons fome 40 leagues eaftward there is an-other lake belonging to the nation of the Caftors, wch is 30 miles about. This nation have no other trafick nor indufry then huntfmen. They ufe to goe once a yeare to the furtheft place of ye lake of ye Hurrons to fell their Caftors for Indian Corne, for fome collors made of nettles, for facks, & fuch things, for wch they weare curious enough. So coming backe to their fmall lake againe, thofe marchan-difes weare tranfported to a nation beyond that lake to- wards N. N. E., and that nation had commerce with a people called ye white fifh, wch is norweft to the 3 rivers fome 150 leagues in the land. That nation had intelligence wth ye Saguenes, who are thofe that liveth about Tadoufac, fo that the 2 nations have great correpondency wth one another becaufe of their mutual language, faving that each one have a particular letter and accent. Finding that nation of the Caftors, who for the moft part underftands the Hurron idiom, they converfed together & weare fupplied wth meat by that wandring nation ye lives onely by what they may or can gett" and in other sections of the book at p 143 (163) "We tooke a litle refrefhment in a place called the lake of Caftors, wch is fome 30 leagues from the firft great lake. Some of thofe wildmen hid a reft as they went down to the ffrench ; but the lake was fo full of fifties we tooke fo much that ferved us a long while."

Also a P. 144 (165) "We weare come above 300 leagues allwayes againft the ftream, & made 60 carriages, befides drawing, befides the fwift ftreams we overcame by the oares & poles to come to ye litle lake of Caftors wch may be 30 or 40 leagues in compaffe. The upper end of it is full of Iflands, where there is not time loft to wander about, finding wherewith all to make the kettle boyle wth venifon, great bears, caftors & fifhes, wch are plenty in that place. The river that we goe to the great lake is fomewhat favorable. We goe downe wth eafe & runing of the watter, wch empties itfelfe in that lake in wch we are now coming in. This river hath but 8 high & violent ftreams, wch is fome 30 leagues in length. The place where we weare is a bay all full of rocks, fmall ifles, & moft between wind and water wth an infinite [number] of fifhes, wch are feene in the water fo cleare as chriftiall."

At p 186 (207) "Having come to the lake of the Caftors, we went about the lake of the caftors for fome vidluals, being in great want, and fuffered much hunger. So every one conftituts himfelfe; fome went a hunting, fome a fifhing. This done, we went downe the river of the forcerers, wch brought us to the firft great lake. What joy had we to fee ourfelves out of that river fo dangerous, after we wrought two and twenty dayes and as many nights, having not fleep one houre on land all that while."

At p 232 (253) "We now are comed to the cariages and fwift ftreames to gett the lake of the Caftors. We made them with a courage, promptitud, and hungar wch made goe wth haft as well as ye wind. We goe downe all ye great river without any encounter, till we came to the long Sault, where my brother fome years before made a fhip- wrake."

[Voyages of Peter Esprit Radisson, being an account of his travels and experiences among the North American Indians, from 1652 to 1684. Transcribed from original manuscripts in the Bodleian Library and the British Museum : Radisson, Pierre Esprit, 1636?-1710 : Free Download, Borrow, and Streaming : Internet Archive](#)

1660 – The trader, Pierre Radisson, participated in a Feast of the Dead in the interior south of Lake Superior in 1660. In the ceremony observed by Radisson the Saulteur were hosts; it would appear that Menominee, Dakota, Cree, and possibly Ottawa, as well as others unnamed, were guests. [The Feast of the Dead Among the Seventeenth Century Algonkians of the Upper Great Lakes¹ \(wiley.com\)](#)

1661 – The Handbook of Indians 1913 p363 "This war was still in progress in 1661, for in that year, 2 bands, one of 24 and the other of 30 warriors, were encountered on their way to fight the Amikwa" [Handbook of Indians of Canada : Hodge, Frederick Webb, 1864-1956 : Free Download, Borrow, and Streaming : Internet Archive](#)

1662/1665 – at p 43/45 of *Nindoodemag: The Significance of Algonquian Kinship Networks in the Eastern Great Lakes Region, 1600–1701* Heidi Bohaker. "White suggests that the Amikwa became amalgamated into other groups after 1650, yet by using nindoodem as a category of analysis their distinct identity remains visible. The shared identity of the Beaver people created ties through time and across the Great Lakes region. The Beaver people knew of their ancestors' role in the creation of land; the beaver was the first to attempt the dive for a piece of earth. When, in the second phase of the creation story, the first beings moved to the places most suitable for obtaining their pasture or prey, the Great Beaver chose the lands east of Georgian Bay to Lake Nipissing. This region is home to many small lakes and rivers connected by low-lying marsh lands. Even today the area is full of beaver dams and beaver lodges. On pre-1650 maps and documents, the beaver people are shown as residing in this area, either on the northeast or north coast of Georgian Bay. In this spiritually charged landscape, beaver people could point to a mountain in the shape of a beaver and know that it was his tomb. Beaver people could be distinguished at a glance by their custom of piercing their noses; some of the early records also refer to them as the "Nez percez." There is no evidence that the Beaver people were directly targeted for attack by the Haudenosaunee, yet because Beaver people were closely allied with other families known collectively as Nipissing, they may very well have been. Following the Haudenosaunee attacks on the Wendat in 1649 and 1650, it appears other eastern Great Lakes people also temporarily pulled back to north and west of Sault Sainte Marie. But they were hardly refugees. Within a short period of time, they were pushing back against the Iroquois. Sometime from 1653 to 1655, a war party of Iroquois was soundly defeated near Sault Sainte Marie. Only one was left alive to tell the tale. And sometime from 1662 to 1665, a major counterattack was launched. Myingeen (whose name means wolf), was chief of the beaver people from the French River area; he led this war party, which was also composed of members of Crane, Eagle (as Thunderbirds), and possibly Otter nindoodemag.

Myingeen's success has been well preserved in oral tradition. Shingwaukonce, a nineteenth century chief at Sault Sainte Marie, told the story to Henry Schoolcraft. Shingwaukonce's descendants still know the story, and can recite Myingeen's exploits, which are also recorded in rock images at Agawa canyon on the north shore of Lake Superior near Sault Sainte Marie. Myingeen's people, along with families of other nindoodemag, participated in finally routing the Haudenosaunee from the north shores of Lakes Ontario and Erie. In nineteenth-century treaty documents, land surrenders, and other colonial records, evidence of the beaver identity persists in images of beavers drawn as signatures. From the seventeenth into the twentieth centuries, the descendants of the Great Beaver retained a strong sense of their identity. Far from being destabilized by the attacks of the Haudenosaunee, by the 1660s most eastern Ontario Anishinaabe peoples had survived, regrouped, and re-established themselves on land in which their ancestors had been buried. In the years immediately following Myingeen's victory, a temporary peace was negotiated with the Iroquois, and Parry Sound (on the eastern shore of Georgian Bay) served as a loose boundary marker separating the upper Great Lakes Anishinaabe people from the Haudenosaunee. With that peace eastern Anishinaabe peoples began to move back from their extended sojourn with relatives with the intention of reoccupying the lands that held the bones of their ancestors. By 1670, as Jesuit Father Louys André was visiting Nipissing at Lake Nipissing, there were Amikwa, among others, on Georgian Bay"

[Untitled \(ubc.ca\)](#) also found in

https://www.dropbox.com/sh/56lfzipkkz9h580/AADDGo2tydDVnIPpZ2czLs_La?dl=0

At p 79/82 of *Spirits on Stone, Lake Superior Ojibwa History, Legends & the Agawa Pictographs*, Thor Conway 2010 writes of the oral history of Fred Pine,

While Schoolcraft's writing is somewhat formal, he does convey a relationship between the *Myeengun* panel and success in warfare. A search through the French and missionary records did not reveal a *Myeengun* who lived in the Lake Superior area, prior to the 19th century. However, there is evidence of a leader, named *Myeengun*, who signed the 1701 treaty of peace in Montreal. There, "chef mahingan" marked his identity with a beaver totem. Chef or Chief *Myeengun* was identified as an *Amikwa* (Beaver) Indian.

The *Amikwa* people lived at the northeast end of Lake Huron, in the vicinity of the French and Whitefish Rivers. Today their descendants, still carrying the beaver totem, continue to live along the coastline and rivers south of the French River.

The *Amikwa* chief, named *Myeengun*, "The Timber Wolf," was important enough to represent his people at the 1701 treaty, which partially ended the conflicts between the Ojibwa and the Iroquois. This association of the *Amikwa* leader, *Myeengun*, with 17th century warfare coincides with the account given to Schoolcraft and the temporal setting is also correct.

More recently, Garden River band elder, Fred Pine, supplied the following oral history about *Myeengun*. This interview, which took place in 1983 at the Agawa pictograph site, was made during an extensive discussion on rock art traditions. There is no doubt that Fred Pine's *Myeengun* story originated with *Shingwaukonce* and had been handed down within the Pine family.

Myeengun was a medicine man too.

Shingwauk and Myeengun made peace with the Iroquois somewhere around Wasaksing. "Beaver Stick Place" [Parry Sound, Georgian Bay on Lake Huron]. The Ojibwa tribes went down there in their canoes. That's where they gathered, the Iroquois and Ojibwa, to make their final peace after fighting for years. That's where their lands would separate.

"It's no use killing one another," Myeengun said. "You want to live and we want to live too. So we want this land here [upper Great Lakes]. You got Quebec. You got all kinds of water there. You got fresh water. You got everything you want. What do you want to come up here for? What do you want from us?"

People went down to Parry Sound in canoes to make peace. That's where they talked to Myeengun.

He was the head man. He was the Ojibwa leader. So he agreed to that. He made peace. They lit their pipes and smoked together.

Around that time, Myeengun said to the other tribes, "We might be invaded again. This country of ours will be invaded. There are people elsewhere."

In May 1985, Fred Pine contributed the following additional history about *Myeengun*.

Myeengun came from the French River area. He was a great medicine man. Myeengun was with the first people that were attached by the Naudoweg [Iroquois]. They got caught on an

island at the mouth of Wemitigosh Zibi [French River] called Maymeissinahkwug, or "Heavy Bush Island." Indians went out there to get cedar bark and birch bark.

Myeengun escaped from there, but many people got killed, even women and children. That's when the war between the Ojibwa and Iroquois started. People gathered up for protection. Myeengun and others came over to Lake Superior.

The Ojibwa were waiting in ambush for the Naudoweg [Iroquois] near Sault Ste. Marie. The Naudoweg came up through Michigan by the Carp River and Trout Lake. That's when they fought off of Agawa. The Ojibwa beat up the Naudoweg that time. The Ojibwa medicine man, Myeengun, predicted the Naudoweg arrival. All Naudoweg were drowned in their canoes.

Oh that Michipeshu, the big lynx with the horns. He's up north here.

None of the underwater creatures were dangerous for medicine men. You wouldn't say that these animals were dangerous or anything. But Michipeshu and the giant serpents were here to protect their tribe.

You see what happened there, when the Indians were invaded, it was the educated men [people who had fasted for spiritual power] who asked those underwater creatures for help.

The very specific details of this story support *Myeengun's Amikwa* identification. The early events in the Iroquois wars are easily dated to the time between 1650 and 1662. In addition, Fred Pine's account of *Myeengun's* involvement in a battle near Agawa Bay agrees with Schoolcraft's account, including the detail of the Carp River route that the Iroquois used to reach Lake Superior. According to Schoolcraft, *Myeengun* also placed a group of similar pictographs at Carp River to celebrate his victory.

From the combined evidence, we believe that *Myeengun* was an *Amikwa* leader from northeastern Lake Huron, who was displaced temporarily to the Lake Superior area, during the Iroquois wars of the late 17th century. At that time, he battled the Iroquois force

on eastern Lake Superior, and made a commemorative pictograph panel during a ritual after the event.

We also know, from surviving historical records and native oral history, that the last major battle between several united Ojibwa groups and the marauding Iroquois took place in 1662 at a point known since as *Nadoway Neyashing*, or "Iroquois Point," on eastern Lake Superior, just west of Sault Ste. Marie.

The eighteen year old French trader Nicholas Perrot and the early Jesuit missionaries recorded the battle and commented on the skulls of the dead found on Iroquois Point.

The Agawa conflict took place a year or two before 1662, since the Iroquois Point battle was the last time the Iroquois ever raided Lake Superior. In 1661, the displaced *Amikwa* and Nipissing bands were reported temporarily living at Lake Nipigon, on the north shore of Lake Superior. *Myeengun* was the *Amikwa* chief.

Shingwaukonce and Fred Pine both identified the group of canoes and animal pictographs at Agawa as the work of *Myeengun*, The Wolf. From the warfare mentioned in the oral history, the *Myeengun* panel appears to have been painted between 1650 A.D. and 1662 A.D. It is a panel which shows four, multiple occupant canoes, arranged vertically. A parallel series of animal motifs

1670 – Amikwa feast of the dead, Another Jesuit, Louis Andre, observed a ceremony held at Ouiebitchiouan Island in northern Lake Huron in 1670, according to Andre, the Amikwa were hosts at a ceremony attended by 1,500-1,600 Indians of "various Nations" 1672 55:137 "a number of Islands opposite Ekaentouton, toward the North, there is one called Ouiebitchiouan, where fifteen or sixteen hundred Savages of various Nations assembled, to perform certain superstitious rites which they are accustomed to render to the departed. "The Captain of the Beaver Nation having died three years before, his eldest son had invited various tribes to attend the games and spectacles which he wished to hold in his father's honor. He intended, too, to take this opportunity to resuscitate him, as they say, by taking his name; for it is customary to recall the illustrious dead to life at this Festival, by conferring the name of the deceased upon one of the most important men, who is considered his successor and takes his place. When the Festival is held in honor of some noted Captain, the assembly is large; and hence it was that the present one was well attended, because he whom they wished to resuscitate had distinguished himself against the Iroquois on divers occasions, — especially when, his enemies having made their way to this spot, to the number of six-score, they were so severely repulsed by this Captain that only a single man escaped from his hands to carry the tidings of their defeat. That was what made his memory Revered, and had drawn thither many chiefs of different Nations, in so great

numbers that there were cabins in which as many as two or three hundred persons were gathered together.” [The Jesuit Relations and Allied Documents Volume 55 \(creighton.edu\)](#)

At p. 141, Ekaentoton, The Huron name of Manitoulin id. and of the Indians (Amikwa) living on it in 1649. It was the ancient home of the Ottawa [Handbook of Indians of Canada : Hodge, Frederick Webb, 1864-1956 : Free Download, Borrow, and Streaming : Internet Archive](#)

1670 – HBC “Yeilding and paying yearley to us our heirs and Successors for the same two Elkes and two Black beavers whensoever and as often as Wee our heirs and successors shall happen to enter into the said Countryes Territoryes and Regions hereby granted” “That they and such others as shall bee admitted into the said Society as is hereafter expressed shall bee one Body Corporate and Politique in deed and in name by the name of the Governor and Company of Adventurers of England tradeing into Hudsons Bay and them by the name of the Governor and Company of Adventurers of England tradeing into Hudsons Bay one Body Corporate and Politique in deede and in name really and fully for ever for us our heirs and successors” [Charter of the Hudson's Bay Company, 1670 \(solon.org\)](#)

1671 – p24 / 27 “Pageant of Daumont de St Lusson” “In the name of the most high and redoubtable sovereign, Louis the Fourteenth, Christian King of France and Navarre, I now take possession of all these lakes, straits, rivers, islands, and regions lying adjacent thereto, whether as yet visited by my subjects or unvisited ; whether stretching to the sea at the north or at the west, or on the opposite side extending to the South Sea. And I declare to all the people inhabiting this wide country that they now become my vassals, and must obey my laws and customs. I promise to protect them against all enemies. I declare to all other princes and potentates of whatever rank, and I warn their subjects, that they are denied forever seizing upon or settling within these circum- jacent seas, except it be the pleasure of myself or my viceroys to permit them. I declare that I will resent and punish any such presumption. Vive le Roy .' [The pageant of Saint Lusson, Sault Ste. Marie, 1671 : Winsor, Justin, 1831-1897 : Free Download, Borrow, and Streaming : Internet Archive](#)

1671 – Harold Hickerson at p89 In 1670, according to Andre, the Amikwa were hosts at a ceremony attended by 1,500-1,600 Indians of “various Nations” (JR 55: 137-139). The Saulteur were undoubtedly present, for Perrot mentioned that they and the Amikwa hunted jointly on Manitoulin Island during the winter following the ceremony (Blair 1911 I:221).

1671 – America published in 1671, found in the section “Devil Worship in America” at p41/42 “In the Temples in Virginia remain yet the horrible Images of the Devils Oka and Menetto. Not a House in Mexico, but hath a peculiar Chappel, let apart for this their suppos'd holy, but damnable Adoration of the Devil” [America : being the latest, and most accurate description of the New World : containing the original of the inhabitants, and the remarkable voyages thither : the conquest of the vast empires of Mexico and Peru, and other large provinces and territories, with the several European plantations in those parts : also their cities, fortresses, towns, temples, mountains, and rivers : their habits, customs, manners, and religions : their plants, beasts, birds, and serpents : with an appendix containing, besides several other considerable additions, a brief survey of what hath been discover'd of the unknown south-land and the Arctick region : Ogilby, John, 1600-1676 : Free Download, Borrow, and Streaming : Internet Archive](#)

1674 – The Canadian Encyclopedia states, Lorette The history of L'Ancienne-Lorette goes back to 1674, when the Jesuit Pierre Chaumonot (1611-93) built a chapel on this site for the HURONS who had been forced to flee their homeland (Ontario) by the Iroquois. [L'Ancienne-Lorette | The Canadian Encyclopedia](#)

1676 – Charles II's Grant of New England to the Duke of York, “ And the said James Duke of York, doth for himself, his heirs and assigns, covenant and promise to yield and render unto our heirs and successors, of and for the same and every Year, forty beaver skins when they shall be demanded” [The Avalon Project : Charles II's Grant of New England to the Duke of York, 1676 - Exemplified by Queen Anne: 1712 \(yale.edu\)](#)

1676 – Jesuit Relations “Winter in Erie” JR 60:215 “Those of the Amicouets or Beaver nation who passed by our house of St. Ignace, told me that they were all going to winter Together near lake Erie and they asked me for a missionary to accompany them. I offered myself to follow them whithersoever they might go. They set out ahead of me; and I left on the 8th of November with 2 frenchmen, and with no other Guide than the Map that we had drawn in accordance with their reports.” [The Jesuit Relations and Allied Documents Volume 60 \(creighton.edu\)](#)

1680 / 1718 – Nicholas Perrot, p.12 “The Memoire of Nicolas Perrot (written probably during 1680 to 1718, but not published until 1864), and La Potherie's Histoire de l'Amerlque septentrionale (first published in 1716), have long been known to historical writers, and often cited by them; but these works are largely unknown to the reading public, as they long since passed out of print, and have never been published in English. Yet they are original sources of prime importance to students of Indian history and life; for Perrot, the most noted of the Canadian coureurs de bois, spent most of his life among the western tribes, and was a keen and shrewd observer” at p 62/63 the Great Beaver Story,

“The Nepissings (otherwise called Nepissiniens), Amikouas, and all their allies assert that the Amikouas (which term means "descendants of the beaver") had their origin from the corpse of the Great Beaver, whence issued the first man of that tribe; and that this beaver left Lake Huron, and entered the stream which is called French River. They say that as the water grew too low for him, he made some dams, which are now rapids and portages. When he reached the river which has its rise in [Lake] Nepissing, he crossed it, and followed [the course of] many other small streams which he passed. He then made a small dike of earth ; but, seeing that the flood of the waters penetrated it at the sides, he was obliged to build dams at intervals, in order that he might have sufficient water for his passage. Then he came to the river which flows from Outenulkame, where he again applied himself to building dams in the places where he did not find enough water -where there are at the present time shoals and rapids, around which one is obliged to make portages. Having thus spent several years in his travels, he chose to fill the country with the children whom he left there, and who had multiplied wherever he had passed, laboriously engaged in the little streams which he had discovered along his route ; and at last he arrived below the Calumets. There he made some dams for the last time, and, retracing his steps, he saw that he had formed a fine lake ; and there he died. They believe that he is buried to the north of this lake toward the place where the mountain appears to view as in the shape of a beaver, and that his tomb is there ; this is the reason why they call the place where he lies "the slain beaver." When those peoples pass by that place, they invoke him and blow [tobacco]

smoke into the air in order to honor his memory, and to entreat him to be favorable to them in the journey that they have to make.” and further a record of custom

“If, when any stranger or poor widow is in need near these Amikoiuas or any one of their clan, they see a branch that has been gnawed at night by some beaver, the first person who finds it at the entrance of his tent picks it up and carries it to the head of the clan, who immediately causes a supply of food to be collected for this poor person, who has a memorial of their ancestors ; and(those in the villages willingly club together to make a present to him who has done them the honor of recalling to them their origin.) They do not practice this with the Frenchmen, since these deride them and their superstition” [The Indian tribes of the upper Mississippi Valley and region of the Great Lakes as described by Nicolas Perrot, French commandant in the Northwest; Bacqueville de la Potherie, French royal commissioner to Canada; Morrell Marston, American Army officer; and Thomas Forsyth, United States agent at Fort Armstrong : Blair, Emma Helen, d. 1911](#)

I offer a translation of “Outenulkame” as “Dodem lake” or “Village lake”,

A side note to the Mention of “the Slain Beaver” found a p 15, The Lake Temiscamingue district, province of Ontario, Canada : a description of its soil, climate, products, area, agricultural capabilities and other resources, together with information pertaining to the sale of public lands published in 1893 by C.C. Farr “On the west, further up, the Beaver Mountain rises above the rest, the King of Beaver's watching for its mate, and at its foot lie a few farms,” [The Lake Temiscamingue district, province of Ontario, Canada \[microform\] : a description of its soil, climate, products, area, agricultural capabilities and other resources, together with information pertaining to the sale of public lands : Farr, C. C. \(Charles Cobbold\), 1851-1914 : Free Download, Borrow, and Streaming : Internet Archive](#)

1683 – At p 88 of Harold Hickersons, Feast of the dead, he writes, “Besides these four accounts, another Jesuit, Thierry Beschefer, mentioned that a Feast of the Dead had been held at Maskoungoung, a site probably on the northern shore of Lake Huron” “ In Beschefer’s account of 1683, four “tribes” of Nipissing and the Acliligouan were the only participants” and at p89 “In Beschefer’s account of 1683, four “tribes” of Nipissing and the Acliligouan were the only participants (JR 62: 201)”.

[The Feast of the Dead Among the Seventeenth Century Algonkians of the Upper Great Lakes1 \(wiley.com\)](#)

I add this as to the “Nipissing” from the Handbook of Indians 1913, “A tribe of the Algonkin. When they first became known to the French, in 1613, they were residing in the vicinity of lake Nipissing, Ontario, which has been their home during most of the time to the present. Having been attacked, about 1650, by the Iroquois, and many of them slain, they fled for safety to lake Nipigon (Mackenzie, Voy., xli, note, 1802), where AUouez visited them in 1667, but they were again on lake Nipissing in 1671. A part of the tribe afterward went to Three Rivers, and some resided with the Catholic Iroquois at Oka, where they still have a village. Some of these assisted the French in 1756. It is their dialect which is represented in Cuoq's Lexique de la Langue Algonquine. They were a comparatively unwarlike people, firm friends of the French, readily accepting the Christian teachings of the missionaries. Although having a fixed home, they were semi-nomadic, going s. in autumn to the vicinity of the Hurons to fish and prepare food for the winter, which they passed among them. They cultivated the soil to a slight extent only, traded with the Cree in the n., and were much given to jugglery and shamanistic practices, on which

Account the Hurons and the whites called them Sorcerers. Their chiefs were elective, and their totems, according to Chauvignerie (N. Y. Doc. Col. Hist., X, 1053, 1855), were the heron, beaver, birchbark, squirrel, and blood. No reliable statistics in regard to their numbers have been recorded. The Indians now on a reservation on lake Nipissing are officially classed as Chippewa; they numbered 162 in 1884, and 285 in 1911. A Nipissing division was called Miskouaha.” Interesting details emerge when these totem identities are researched

[Handbook of Indians of Canada : Hodge, Frederick Webb, 1864-1956 : Free Download, Borrow, and Streaming : Internet Archive.](#)

Jesuit relations 62:201, Letter of Father Thierry Beschefer, Superior of the missions of the Society of JESUS in Canada, Written to the Reverend Father Provincial of the province of france “Father henry Nouvel, before going to take charge of the christians of the bay des puans, whither He proceeded a short time ago, made a voyage on Lake huron on which He navigated more than two hundred Leagues, to visit various petty algonquin tribes dwelling on the Shores of that Lake, to instruct them and to administer to them the Sacraments. He found at Maskounagoüing four tribes of Nipissiriniens, and the achirigouans, who were celebrating the feast of the dead. This is a Ceremony in which, after bringing the bones of all their kindred who have died within 7 or 8 years, for the purpose of burying them all together, They engage in dances and feasts. They deliver their speeches no longer to the sun, as They [Page 201] formerly did, but to God. They at once erected a bark chapel for the Father, who found them greatly inclined to lead a more Christian life. Drunkenness had almost destroyed them, and had made them completely forget the Instructions that they had received. But They are beginning to have a horror of the evil ways into which it has cast them. Some time Ago, they even twice sent back two Canoes loaded with brandy, which The french brought to them; and many have left Nipissing — which is their country — to avoid occasions in which They do not feel themselves strong enough to resist the excessive tendency that all savages have for drunkenness, and the solicitations of the french, who spare no pains to allure them to it. The Father, after rendering them all the services that they could expect from him, proceeded to Manitoualint, where The Chief at the head of all the Young men, whom he incited by his words and example, erected in less than two hours a Chapel, in which They received the same assistance. The Amikouets, the Nikikouets, and the Missisakis, who were scattered in other places on that Lake, enjoyed The same advantages. All these poor people were delighted to see that so much trouble was taken to procure Them a Happiness that would Never end. [The Jesuit Relations and Allied Documents Volume 62 \(creighton.edu\)](#)

1696 – Battle of Blue Mountain and Skull Mound [The Battles Of Blue Mountain & Skull Mound: Anishinaabe vs Haudenosaunee Warriors - YouTube,](#)

and “The Chippewas of Saugeen Ojibway are a member of the Council of Three Fires of the Ojibway, Odawa, and Pottawatomi nations. The Confederacy came to help in the Battle of Skull Mound and in the Battle of Blue Mountain”. [Saugeen First Nation - Wikipedia,](#)

David D Plain in his book Ways of our Grandfathers, our Traditions and Culture 2007 at p 7/8 “Amikouai were known as the Beaver People. Amik meaning Beaver, they were located south of the Oumisigai” and p8 “When the Amikouai expanded south of Georgian Bay the band that moved into Saugeen Territory became known as Saugeewinini meaning “I am of the People of

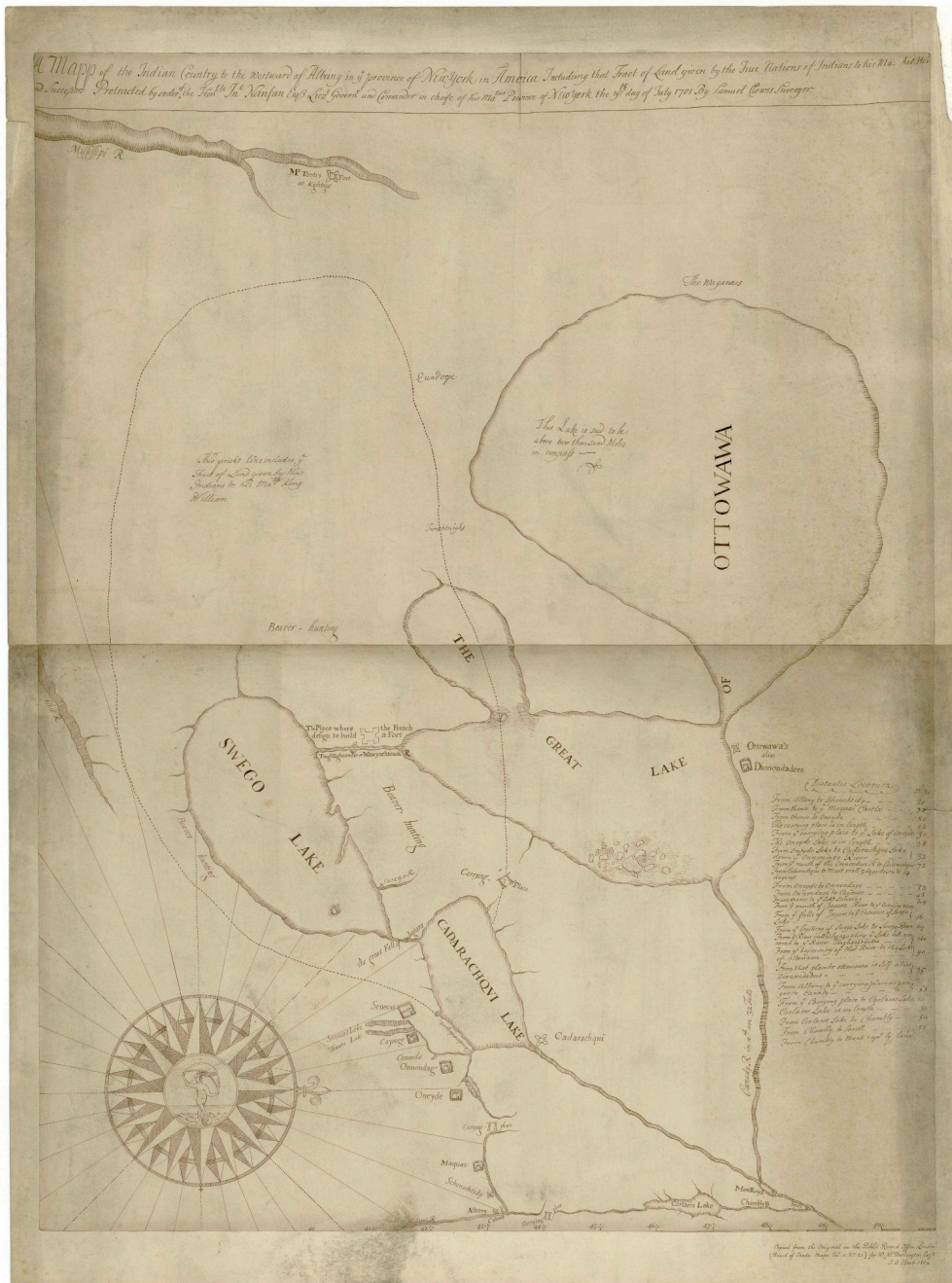
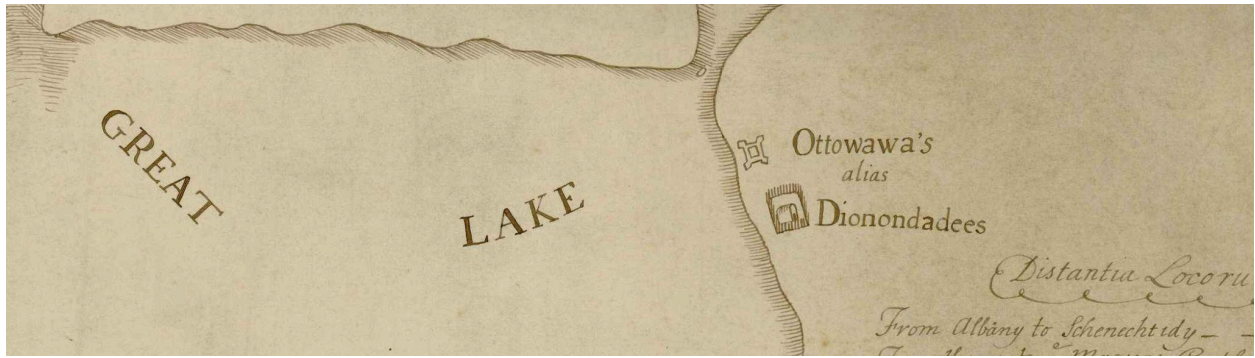
the River Mouth”, an article about David and his book [Author David D. Plain Releases His Book, “Ways of Our Grandfathers” \(prweb.com\)](#)

1700 – “During the period when the Ojibway pushed westward around Lake Superior, other sections of the tribe were moving to the south. Although war continued with the Iroquois until 1700, the tide had turned and the Iroquois bands no longer threatened the people of the upper great lakes, including the Ojibway. To the south and east the lands where the Huron and Ottawa had formerly lived lay empty and inviting. Early in the 1700’s the Mississauga Ojibway saw their chance and moved into what is now southern Ontario Between Lake Huron and Lake Erie.”

P 16/17 [History of the County of Middlesex, Canada : from the earliest time to the present, containing an authentic account of many important matters relating to the settlement, progress and general history of the county, and including a department devoted to the preservation of personal and private records, etc. ; illustrated : Free Download, Borrow, and Streaming : Internet Archive](#)

1700’s – Sharing Belt, currently held by the William Commanda family,
<https://www.asinabka.com/Archives/WILLIAM COMMANDA, GEORGE GRANT, A LAMENT FOR A NATION.pdf>

1701 Clowes Map Showing Ottowawas alias Doinondaddees located below Sault Ste Marie ([2](#)) ([PDF](#)) [Reoriented Perspectives on the Clowes Map of 1701 | Rick Laprairie - Academia.edu](#) and excerpt

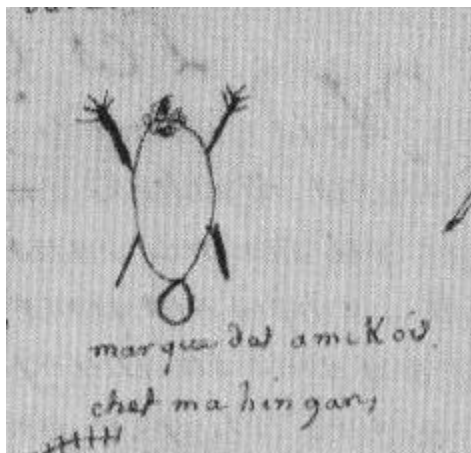


and this mention “They were frequently designated as Tionontati Hurons and have also been confounded with the Amikwa.” At p 755/756 “Tionontati” [Handbook of American Indians north of Mexico: : Hodge, Frederick Webb, 1864-1956, \[from old catalog\] ed : Free Download, Borrow, and Streaming : Internet Archive](#)

1701 – The Nipissings were famous warriors, aiding the French in their attacks on the English and Iroquois of what is now New York State. Both before and after the 1701 peace with the Iroquois, Christian Nipissings were in the habit of spending their summers with Sulpician missionaries – first at the western end of Montreal Island, then on nearby Isle aux Tourtes. <https://www.dropbox.com/sh/0ts74yj4leqmoj7/AABZtXDFZO2nbmatOrLW3SMaa?dl=0>

1701 – “The Great Peace” (clerks copy)

[Ratification-treaty Ratification-traite-1701.pdf \(bac-lac.gc.ca\)](#)



1703 – Ile aux Tourtes Mission “The island of the Tourtes established the settlement in the lordship of Vaudreuil. The French lived on the island as early as 1704 and the Nepissingues came to spend the summer.” [Web Translator \(translatetheweb.com\)](#) , at p3 <https://www.dropbox.com/sh/0ts74yj4leqmoj7/AABZtXDFZO2nbmatOrLW3SMaa?dl=0>

1708 – Guillaume Delisle Map Showing the “Pays des Outouacs” Territory



Also a note the Ontouaganha territorial reference found Adjacent to “Virginie and Caroline”
[1708 De L'Isle Map of North America \(Covens and Mortier ed.\) - Geographicus - AmeriqueSeptentrionale-covensmortier-1708.jpg](http://1708-De-L'Isle-Map-of-North-America-(Covens-and-Mortier-ed.)-Geographicus-AmeriqueSeptentrionale-covensmortier-1708.jpg) (5000×4172) (wikimedia.org)

at p 370 Ontwaganha. An Iroquois term, having here the phonetics of the Onondaga dialect, and freely rendered 'one utters unintelligible speech,' hence approximately synonymous with 'alien,' 'foreigner.' Its literal meaning is 'one rolls (or gulps) his words or speech.' This epithet was originally applied in ridicule of the speech of the Algonquian tribes, which to Iroquois ears was uncouth, particularly to the northern and western tribes of this stock, the Chippewa, Ottawa, Miami or Twightwhig, Missisauga, Shawnee, the "Far Indians" including the Amikwa (or Neghkarriage (of two castles), the Ronowadainie, Onnighsiesanairone, Sikajienatroene or "Eagle People," Tionontati (only by temporary association with the foregoing), Chickasaw (?), Mascoutens(?), Ronatewisichroone, and Awighsachroene. Thus the term was consistently applied to tribes dwelling in widely separated localities [Handbook of Indians of Canada : Hodge, Frederick Webb, 1864-1956 : Free Download, Borrow, and Streaming : Internet Archive](http://Handbook-of-Indians-of-Canada-Hodge-Frederick-Webb-1864-1956-Free-Download-Borrow-and-Streaming-Internet-Archive)

1710 – Senex Map, “Outaouacs” Territory outlined in red (midland line)



[North America Corrected From The Observations Communicated to The Royal Society of London and The Royal Academy of Paris . . . 1710 - Barry Lawrence Ruderman Antique Maps Inc. \(raremaps.com\)](http://raremaps.com)

1713 – Treaty of Utrecht p286 “It was further agreed, that the French " were no longer to molest the Five Nations or Cantons of Indians, subject to the Dominion of Great Britain, nor the other natives of America, who are friends to the same." [The peace of Utrecht : a historical review of the great treaty of 1713-14, and of the principal events of the War of the Spanish Succession : Gerard, James W. \(James Watson\). 1823-1900 : Free Download, Borrow, and Streaming : Internet Archive](http://www.earlymodernbooksonline.org/Book/View/Detail/1713-14%2C%20the%20principal%20events%20of%20the%20War%20of%20the%20Spanish%20Succession%3A%20Gerard%2C%20James%20W.%20%28James%20Watson%29%2C%201823-1900%3A%20Free%20Download%2C%20Borrow%2C%20and%20Streaming%3A%20Internet%20Archive)

1721 – The Ile aux Tourtes Mission was closed and some of the Nippissing, Algonquin, Christian Iroquois (huron) transferred to Oka (pickerel) at
p.3 <https://www.dropbox.com/sh/0ts74yj4leqmoj7/AABZtXDFZO2nbmatOrLW3SMaa?dl=0>

1721 – A History of the Amikwa (Beaver People) and a Response to the Harring Report Alexander von Gernet 2018 at p364/365 “The last we hear of them is in 1721, by which time they were “reduced almost to nothing” or “a very small number of families” living on Manitoulin Island. A French census in 1736 enumerated no Amikwa, although it suggests that one of the four clans that comprised those Nipissing who were living at the composite Lake of Two Mountains (Oka) community identified with a Beaver totem.”
<https://drive.google.com/file/d/1rJ2gf8z7qFlfB1OsC7qRmI41uOKegoHQ/view?usp=sharing>

1740 – Amikwa on Manitoulin Island, p 20 “In 1740 a remnant had retired to Manitoulin id.”
[Handbook of Indians of Canada : Hodge, Frederick Webb, 1864-1956.](http://www.earlymodernbooksonline.org/Book/View/Detail/1740%2C%20the%20principal%20events%20of%20the%20War%20of%20the%20Spanish%20Succession%3A%20Gerard%2C%20James%20W.%20%28James%20Watson%29%2C%201823-1900%3A%20Free%20Download%2C%20Borrow%2C%20and%20Streaming%3A%20Internet%20Archive)

1759 - Battle of Quebec, also called Battle of the Plains of Abraham, (September 13, 1759), in the French and Indian War, decisive defeat of the French under the marquis de Montcalm by a

British force led by Maj. Gen. James Wolfe. Both commanding officers died from wounds sustained during the battle, and within a year French Canada had capitulated to British forces. With the end of hostilities in 1763, France surrendered virtually all of its colonial possessions in North America. [Battle of Quebec | North America \[1759\] | Britannica](#)

1760 – French forces at Quebec City surrendered to British forces on 18 September 1759, a few days after the crucial Battle of the Plains of Abraham. French resistance ended in 1760 with the capitulation of Montreal. For the Indigenous peoples, the end of Anglo-French hostility meant a fateful decline in their importance as allies and warriors, making them increasingly irrelevant to White society. [The Conquest of New France | The Canadian Encyclopedia](#)

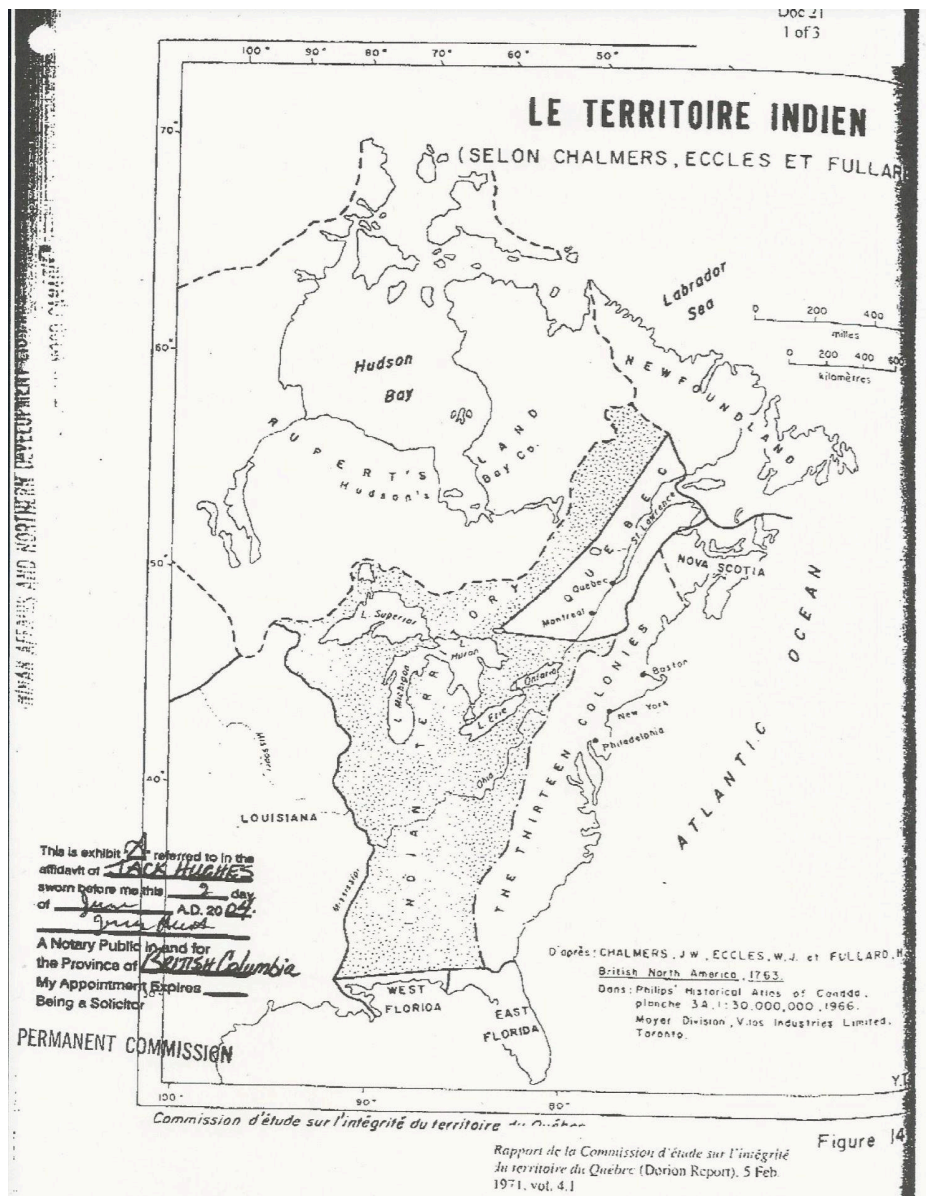
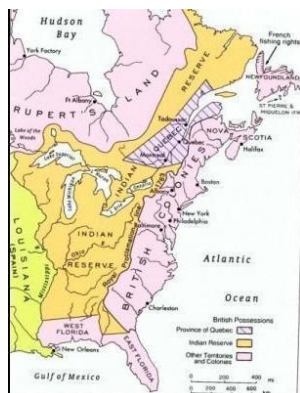
1763 – Treaty of Paris, “Article I. There shall be a Christian, universal, and perpetual peace, as well by sea as by land, and a sincere and constant friendship shall be re established between their Britannick, Most Christian, Catholick, and Most Faithful Majesties, and between their heirs and successors, kingdoms, dominions, provinces, countries, subjects, and vassals,”

“His Britannick Majesty farther agrees, that the French inhabitants, or others who had been subjects of the Most Christian King in Canada, may retire with all safety and freedom wherever they shall think proper, and may sell their estates, provided it be to the subjects of his Britannick Majesty,” [Avalon Project - Treaty of Paris 1763 \(yale.edu\)](#)

1763 – Royal Proclamation “or Any of them”, “And whereas it is just and reasonable, and essential to our Interest, and the Security of our Colonies, that the several Nations or Tribes of Indians with whom We are connected, and who live under our Protection, should not be molested or disturbed in the Possession of such Parts of Our Dominions and Territories as, not having been ceded to or purchased by Us, are reserved to them. or any of them, as their Hunting Grounds” [ROYAL PROCLAMATION 1763.pdf \(jamesmithcreenation.com\)](#)

and interesting supporting articles found at p 148 Chapter VIII 1763 Indian Preparation “While the war was on the eve of breaking out, an event occurred which had afterwards an important effect upon its progress,—the signing of the treaty of peace at Paris, on the tenth of February, 1763. By this treaty France resigned her claims to the territories east of the Mississippi, and that great river now became the western boundary of the British colonial possessions. In portioning out her new acquisitions into separate governments, England left the valley of the Ohio and the adjacent regions as an Indian domain, and by the proclamation of the seventh of October following, the intrusion of settlers upon these lands was strictly prohibited. Could these just and necessary measures have been sooner adopted, it is probable that the Indian war might have been prevented, or, at all events, rendered less general and violent, for the treaty would have made it apparent that the French could never repossess themselves of Canada, and would have proved the futility of every hope which the Indians entertained of assistance from that quarter, while, at the same time, the royal proclamation would have tended to tranquillize their minds, by removing the chief cause of irritation. But the remedy came too late, and served only to inflame the evil. While the sovereigns of France, England, and Spain, were signing the treaty at Paris, countless Indian warriors in the American forests were singing the war-song, and whetting their scalping-knives”. [The Project Gutenberg eBook of The Conspiracy of Pontiac, by Francis Parkman.](#)

1763 – “Indian Territory” Map



and Settlements of the Subjects of France who claimed to remain therein under the Faith of the said Treaty, was left, without any Provision being made for the Administration of Civil Government therein” [The Quebec Act. 1774 \(solon.org\)](#)

1776 – Declaration of Independence (US) “He has excited domestic insurrections amongst us, and has endeavored to bring on the inhabitants of our frontiers, the merciless Indian savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes, and conditions.” [Declaration of Independence - Text of the Declaration of Independence | Britannica](#)

1783 – United Empire Loyalists known to American Patriots as Tories, arrive in Canada to take refuge under the British crown in Parrytown, Saint John, Nova Scotia (now New Brunswick), Canada” “Most of the refugees came from New York, which had been under royal control throughout most of the War for Independence. After the Treaty of Paris ended the War for Independence in February 1783, the British evacuated their New York Loyalists to remaining British territories, mainly in Canada. These families had been dispossessed of their land and belongings by the victorious Patriots because of their continued support of the British king and were able to regain some financial independence through lands granted to them by the British in western Quebec (now Ontario) and Nova Scotia. Their arrival in Canada permanently shifted the demographics of what had been French-speaking New France until 1763 into an English-speaking colony, and later nation, with the exception of a French-speaking and culturally French area in eastern Canada that is now Quebec.” “Loyalist refugees in western Quebec received 200 acres a piece. The division between the Anglophile and Francophile sections was ultimately recognized by creating the English-dominant province of Ontario, west of Quebec, in 1867.” [United Empire Loyalists reach Canada - HISTORY](#),

At p.3 First Nations Loyalists Members of the Iroquois Confederacy fought on the British side and were forced to flee their homeland. In recognition for their service, Governor General Sir Frederick Haldimand granted them a vast tract of land, six miles on each side of the Grand River in 1785. [research guide 227 united empire loyalists.pdf \(gov.on.ca\)](#)

1787- 1788 in Aboriginal Ontario 1994 by Rogers and Smith, at p 107, “ The Invalid Surrenders of 1787-1788 The large tract on the north shore of Lake Ontario between the Trent and Etobicoke rivers, reaching back from Lake Ontario to Lake Simcoe, constitutes another area surrendered without proper regard for the provisions of the Royal Proclamation of 1763. In 1787 and 1788 senior officials of the Indian Department, including Sir John Johnson and Col. John Butler, met with Indian bands at both the Carrying Place on the Bay of Quinte and Toronto. As a result of these meetings, both Johnson and Lord Dorchester (who replaced Haldimand as governor of Quebec in 1784) believed that they had successfully obtained, and paid for, the large portion of land on the north shore of Lake Ontario (Map 6.3, Nos. 10, 21, and 34). The document which supposedly formalized the transaction, however, omitted a description of the area surrendered. Instead it contained a blank section into which the descriptions were apparently, after the fact, to have been inserted. After Simcoe brought the irregularities to Lord Dorchester's attention in 1794, the governor declared the document invalid. Concerns about a claim were temporarily allayed by the fact that the Ojibwa of Lake Simcoe assured the British they considered the lands south of that lake to have been sold. Yet, according to the procedures outlined in the proclamation, the lands legally remained unsurrendered. The matter lay dormant

for over a century, until, in 1916, an inquiry revealed that the land between Lake Simcoe and the north shore of Lake Ontario remained unceded. At that time the Ontario government also sought to extinguish the Amerindian title to the western Ottawa valley. Subsequently, the provincial government quickly arranged for a set of three cessions - known as the Williams treaties (they were named after the man who negotiated them) - that formally brought to the Crown, in 1923, the region Sir John Johnson had first attempted to secure in 1787-88 [1994 Aboriginal Ontario \).pdf](#)

1789 – In the United Empire Loyalists records of the Archives of Ontario at p.2 “Lord Dorchester, Governor-General of British North America, issued a proclamation granting families that had defended the unity of the British Empire the hereditary right to add the capital letters UE after their name. Originally, only people who had arrived in the British colonies before the date of the proclamation could qualify as United Empire Loyalists but, in the case of Upper Canada, the deadline was later extended to 1798. The proclamation also granted Loyalists and their families the right to obtain land (and later, to have fees waived for free grants), and to have the mark “UE” inscribed on militia rolls. Loyalists in Upper Canada and their families mostly used the land-related privileges. In the records, you may find the mark “UE”, or “DUE” (daughter), or “SUE” (son) of United Empire Loyalists.” [research_guide_227_united_empire_loyalists.pdf \(gov.on.ca\)](#)

1790 – In the United Empire Loyalists records of the Archives of Ontario at p.3 “In 1783, the British government appointed two commissioners to visit British North America to receive and adjudicate claims submitted by Loyalists for losses of land, houses and other possessions in the United States. The commissioners heard evidence during 1785 and 1786, but they did not complete their work until 1790” [research_guide_227_united_empire_loyalists.pdf \(gov.on.ca\)](#)

1791 – Algonquin Chief, Joseph ININI, brother of Jacques Amikwabi, Joseph ININI chef 1791.07.14 Conseil tenu au colonel Campbell par les chefs Algonquins et Nipissingues : ILINY [Microsoft Word - ALGONQUINS \(weskarini.ca\)](#)

[Microsoft Word - AMIKWABE Jacques.docx \(weskarini.ca\)](#)

1791 – Constitutional Act “ II. And whereas his Majesty has been pleased to signify, by his Message to both Houses of Parliament, his royal Intention to divide his Province of Quebec into two separate Provinces, to be called The Province of Upper Canada, and The Province of Lower Canada;” be it enacted by the Authority aforesaid, That there shall be within each of the said Provinces respectively a Legislative Council, [The Constitutional Act, 1791 \(solon.org\)](#)

The Constitutional Act, 1791 was an act of the British Parliament. Also known as the Canada Act, it divided the Province of Quebec into Upper Canada and Lower Canada. The Act was a first step on the long path to Confederation, but its rigid colonial structures also set the stage for rebellion in the Canadas. (See Rebellions of 1837–38.) The Act was also notable for giving women who owned property in Lower Canada the right to vote — a high level of inclusion by the standards of the time. The Constitutional Act received royal assent in June 1791 and came into effect on 26 December. It enshrined constitutional changes that were part of the reorganization of British North America. This took place as thousands of Loyalists were seeking refuge after the American Revolution” “A constitutional bill was prepared by William Wyndham Grenville. It was modelled on legislation that had created the colonies of New Brunswick and Cape Breton in

1784- Grenville's bill ensured that British parliamentary institutions would continue to develop in the region covered by the Quebec Act of 1774. According to Grenville, the bill's purpose was to "assimilate" each colony's constitution to that of Britain." "By giving Upper Canada a constitution and a separate administration, and by favouring British settlement there, Britain took the first steps on the path that ultimately led to Confederation. However, the Act failed to establish responsible government. It also granted more financial powers to the appointed councils than to the elected assemblies. These factors created political conflict and contributed to the rebellions of 1837–38" "English Common Law prevailed in most other British colonies, including Upper Canada. As a result, women there were excluded from voting. In Lower Canada, however, women's property and inheritance rights were determined by the Coutume de Paris. Under French civil law, property was shared between husbands and wives, although it was administered by the husband. If the husband died, his widow received half of their shared property. Women in Lower Canada therefore had greater access to property than elsewhere in the British colonies. As the Custom of Paris continued to apply to civil matters after 1791, women of property in Lower Canada could vote under the act. This was not always applied in practice, but between 1791 and 1849, women voted in about 15 districts in Lower Canada. In 1849, the legislature passed a bill that removed women's right to vote." [Constitutional Act, 1791 | The Canadian Encyclopedia](#) Selected text of the Constitutional Act, 1791: [Constitutional Act 1791 Document | The Canadian Encyclopedia](#)

1792- The Statute of Upper Canada, the Introduction of the "laws of England" At p 57 and at (b) The effect, generally speaking, was to supersede the French Canadian law which had theretofore been the rule for the decision of matters of controversy relative to property and civil rights and to adopt the English common law as of the 15th of October, 1792. It was held that the terms of the statute did not "place the introduction of the English law on a footing materially different from the footing on which the laws of England stand in those colonies in which they are merely assumed to be in force, on the principles of the common law, by reason of such colonies having been first inhabited and planted by British subjects." Doe dem. Anderson v. Todd, 1845, 2 U.C.R. 82, at p. 86. [The law of mortgages of real estate, including mortgages under the land titles system : Falconbridge, John Delatre, b. 1875 : Free Download, Borrow, and Streaming : Internet Archive](#)

CHAPTER IV.

LAW AND EQUITY IN UPPER CANADA.

- §31. Common law in Upper Canada, p. 57.
- §32. The law of mortgage, p. 58.
- §33. Introduction of equitable jurisdiction, p. 61.
- §34. Subsequent changes in the courts, p. 64.
- §35. The Judicature Act, p. 66.

§31. *Common law in Upper Canada (a).*

The statute of Upper Canada which in 1792 introduced the "laws of England" as the rule for the decision of all matters of controversy relative to property and civil rights, also provided that all matters relative to testimony and legal proof in the investigation of fact and the forms thereof *in the several courts of law and equity* within the province should be regulated by the rules of evidence established in England (b).

(a) In substance §§31, 32 and 33 are parts of an article under the title "Law and Equity in Upper Canada" by the present writer published in 64 *University of Pennsylvania Law Review*, pp. 1-21 (Nov., 1914) and 34 *Canadian Law Times*, pp. 1130-1146 (Dec., 1914). In that article a more extended account is given of the establishment in 1837 of a court of equity, and of the inconveniences resulting from the lack of equitable jurisdiction.

(b) 32 G. 3, c. 1; R.S.O. 1914, c. 101. The effect, generally speaking, was to supersede the French Canadian law which had theretofore been the rule for the decision of matters of controversy relative to property and civil rights and to adopt the English common law as of the 15th of October, 1792. It was held that the terms of the statute did not "place the introduction of the English law on a footing materially different from the footing on which the laws of England stand in those colonies in which they are merely assumed to be in force, on the principles of the common law, by reason of such colonies having been first inhabited and planted by British subjects." *Doe dem. Anderson v. Todd*, 1845, 2 U.C.R. 82, at p. 86. In other words, such portions of the common law as were not reasonably applicable

1795 – at p 4, v And be it further enacted by the authority aforesaid, that all matters relative to the testimony and legal proof in the investigation of fact, and the forms thereof, in the several courts of law and equity within this province, be regulated by the rules of evidence established in England" [Statutes of Her Majesty's province of Upper Can... - p. 4 - Canadiana Online](#)

1795- Bernard Antoine Ajawegone (Amikwabi) was born in 1795 [Microsoft Word - AJAWEGONE Bernard.docx \(weskarini.ca\)](#)

1796 – In the United Empire Loyalists records of the Archives of Ontario at p4 “ John Graves Simcoe, Lieutenant Governor of Upper Canada ordered the preparation of the first Loyalist Rolls for each District in 1796. People inscribed on these rolls could exchange certificates of land occupancy they had received for land patents giving them ownership” [research guide 227 united empire loyalists.pdf \(gov.on.ca\)](#)

1807 – Philipps Map “Adirondaks or Algonquins” [1807-5541.jpg \(4676×3051\) \(mapsofpa.com\)](#)

Excerpt of the 1807 Map



At p 22 “The Adirondacks formerly lived three-hundred Miles above Trois Rivieres, where now the Utawa-was are situated ; at that Time they employed themselves wholly in Hunting, and the Five Nations made planting of Corn their Business. By this Means they became useful to each other, by ex- changing Corn for Venison.”

and at p 28 “The Five Nations are to much delighted with Stratagems in War, that no Superiority of their Forces ever make them neglect them. They amused the Adirondacks and their Allies the Quatoghies (called by the French Hurons) by fending to the French, and defiring Peace. The French desired them to receive some Priests among them, in Hopes that thofe prudent Fathers would, by fome Art, re- concile them to their Interest, and engage their Affections. The Five Nations readily accepted the Offer, and some Jesuits went along with them: But after they had the Jesuits in their Power, they ufed them only as Hoflages, and thereby obliged the French to fland neuter, while they prepared to at- tack the Adirondacks and Quatoghies, and they defeated the Quatoghies in a dreadful Battle fought within two Leagues of Quebeck. The French own, that if the Five Nations had known their Weakness at that Time, they might have easily destroyed the whole Colony. This Defeat, in Sight of the French Settlements, struck Terror into all their Allies, who were at that Time very numerous, because of the Trade with the French, which furnished them With many the most useful Conveniences ; for before that Time the Indians had no Iron Tool among them. The Nipeceriniens, who then lived on the Banks of St. Lawrence River, fled upon this to the North- ward, believing that the extreme Coldness of the Climate, and a barren Soil, would be the securest Defence against the Ambition of the Five Nations, The Remainder of the Quatoghies fled with the Utawawas Southwestward ; and for the greater Security, settled in an Island, which being further than the Name of the Five Nations had then reached, they trusted to the Distance of the Place, and the Advantage of its Situation” [The history of the Five Indian nations of Canada : which are dependent on the province of New-York in America, and are the barrier between the English and French in that part of the world : Colden, Cadwallader. 1688-1776 : Free Download, Borrow, and Streaming : Internet Archive](#)

What Does Adirondack Mean? “The word was first originated by the Mohawk tribe, and it was used as a way to describe the Algonquin tribe. But what does it mean? In all honesty, the meaning of the word Adirondack is “Bark Eaters.” [What Does Adirondack Mean? - The Adirondack Story \(weebly.com\)](#)

1812 – The War of 1812 (which lasted from 1812 to 1814) was a military conflict between the United States and Great Britain. As a colony of Great Britain, Canada was swept up in the War of 1812 and was invaded several times by the Americans. The war was fought in Upper Canada, Lower Canada, on the Great Lakes and the Atlantic, and in the United States. The peace treaty of Ghent (1814), which ended the war, largely returned the status quo. However, in Canada, the war contributed to a growing sense of national identity, including the idea that civilian soldiers were largely responsible for repelling the American invaders. In contrast, the First Nations allies of the British and Canadian cause suffered much because of the war; not only had they lost many warriors (including the great Tecumseh), they also lost any hope of halting American expansion in the west, and their contributions were quickly forgotten by their British and Canadian allies [War of 1812 | The Canadian Encyclopedia](#)

1813 – Algonquin Chief S, Oka. Joseph ININI, brother of Jacques Amikwabi [Microsoft Word - ALGONQUINS \(weskarini.ca\)](#)

[Microsoft Word - AMIKWABE Jacques.docx \(weskarini.ca\)](#)

1818- A U.S.-British agreement had established the border along the 49th parallel from Lake of the Woods in the east to the Rocky Mountains in the west. The two nations also agreed to a joint occupation of Oregon territory for 10 years, an arrangement that was extended for an additional 10 years in 1827. After 1838, the issue of who possessed Oregon became increasingly controversial, especially when mass American migration along the Oregon Trail began in the early 1840s [U.S.-Canadian border established - HISTORY](#)

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1820 – Treaty with the Ottawa and Chippewa L'arbre Croche, Articles of a treaty, made and concluded at L'Arbre Croche and Michilimackinac, in the territory of Michigan, between the United States of America, by their Commissioner Lewis Cass, and the Ottawa and Chippewa nations of Indians. Showing signatures, Ottawa Chiefs, Misesonguay, Chippewa Chiefs Chiboisquisegun [1820 Treaty with The Ottawa and Chippewa L'Arbre Croche - Mainly Michigan](#)

1821 - Michael Amikwabe son of Bernard Ajawegone was born in 1821 [Microsoft Word - AJAWEGONE Bernard.docx \(weskarini.ca\)](#)

1822 – Bayfield assisted Owen in the summer of 1816 in the survey of Lake Ontario and the upper St Lawrence from Kingston to the Galop Rapids at Edwardsburg (Cardinal), Upper Canada, and became lieutenant and assistant surveyor on the Star in September. This was his training period in nautical surveying and Owen commented on his remarkable talent for the work. When the Star was paid off that fall, Owen persuaded Bayfield to remain as assistant

surveyor for the projected surveys of lakes Erie and Huron. The following June, when Owen returned to England, Bayfield, then 22, was placed in charge of the surveys. For financial reasons the Admiralty greatly reduced the surveying establishment. Bayfield had only one inexperienced assistant (Philip Edward Collins, midshipman) and two small boats. They completed the survey of Lake Erie in 1817, began work on Lake Huron that fall, and in 1820 made Penetanguishene their headquarters. The large number of islands and bays in Lake Huron and Georgian Bay made this survey a four-year endeavour. [Biography – BAYFIELD, HENRY WOLSEY – Volume XI \(1881-1890\) – Dictionary of Canadian Biography \(biographi.ca\)](#)

Georgian Bay was Named in 1822 by Bayfield, a p 37 of Place Names in Georgian Bay, [Place-names in Georgian Bay \(including the North Channel\) : White, James, 1863-1928 : Free Download, Borrow, and Streaming : Internet Archive,](#)

Map of Lake Huron and Georgian Bay



1828 / 1938 – p 107/110 Semo Commanda, West Nipissing Owest, Wayne F Labelle 1998

Former Chief of Nipissing Indians Passes This Morning (1828 - 1938)

A link with the far past the years before white man set foot in this district, was severed this morning when Simon Commanda, better known as Semo Commanda, died at his home at Beaucauge, Nipissing Indian Reserve.

He was 110 years old February 4, this year, and claimed to be the oldest man in Canada.

The former chief of the Indian, a man who lived under seven monarchs and who acted as guide for the engineers who staked out the C.P.R. line in this area, had been ill since Sunday of this week. He contracted influenza which developed into pneumonia. The aged Indian had been up and around as recently as Saturday Death occurred at 5.41 a.m. today.

Last Request

Conforming with the last wish by Mr. Commanda before his death, arrangements have been made to bury the body at Beaucauge. The service will take place at 10 o'clock Monday morning, and it is expected that

Indians from all parts of the district will attend to pay last respects to their former chief.

The crisis in Mr. Commanda's illness occurred Wednesday night, and at that time the attending physician, Dr. G.W. Smith, North Bay, advised the family that there was no hope for his recovery. The last rites of the church were administered by Rev. Father J.C. Humphrey and Rev. Father J.F. Buchholt, North Bay.

Survivors are his second wife, the former Mary Laronde whom he married 51 years ago; two sons E. Paul, a guide, and William, employed by the C.N.R. at South River; and three daughters, Mrs. F. Descheno, Toronto, and Mrs. A. Swanson, and Mrs. J. Couchai, both of Yellick.

Mr. Commanda's colourful life passed through important periods of history. He came to what is now known as Nipissing district 107 years ago and saw the various phases of civilization take over what had been dense wilderness. There was not a single white inhabitant in the district when he came to Lake Nipissing region in 1831.

He was beloved for miles around and admired by white men who respected his shrewdness and qualities of character.

Here Since 1831

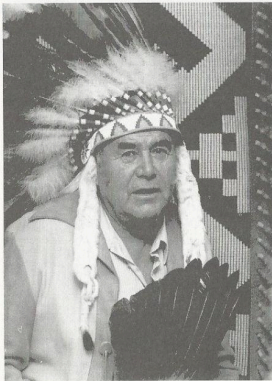
According to a computation



Semo Commanda who died at 110 years of age and his wife Mary Laronde. He was second chief of Nipissing from 1895-90 and chief from 1895-1904.

made by Mr. Commanda last year for the Nugget, he came to Lake Nipissing district in 1831 at the age of three years with his

parents. At that time, there was no sign of habitation outside Indian settlements on the north and south sides of the lake.



Chief Emery McLeod 1958-64

His parents made the trip by canoe from Lector Mountain, near Hudson, on the St. Lawrence, just below Quebec City. Although it occupied "many moons", Mr. Commanda said the trip was uneventful.

Even in those days when there plenty of whites down around Quebec, then a thriving city, and up the Ottawa River as far as Pembroke, there were only struggling group of white settlers. At Pembroke, then just a camp with here a rude log cabin, the last groups of whites were left behind.

Further up the Ottawa River, at Mattawa, there was a

Hudson's Bay Company post, with a single white man in charge, after that, nothing but the red man's wilderness. A few years later another post of the Hudson's Bay Company was established on an island in the west arm of Lake Restoule, but when Simon Commanda first came to Nipissing, it was still a virgin forest.

When the Commanda family decided that they had gone far enough into the wilderness to find the good hunting they sought, they were part way across Lake Nipissing in their frail birch-bark canoe, not far in fact, from where Simon Commanda died today, at Beaucage Point.

At that time, the first essential for the support of life was that there should be plenty of game and fish. Grains and vegetables were grown but in the meagre quantities, and hunting was the chief occupation of the men of the family. What little grain or vegetable the women-folk could bring to harvest stage were just a change from the steady meat diet. They played only a small part in the struggle for life.

First Lumberman

In the middle 1850's a new force came to Nipissing. David Moore saw in the district the great promise it held as a lum-

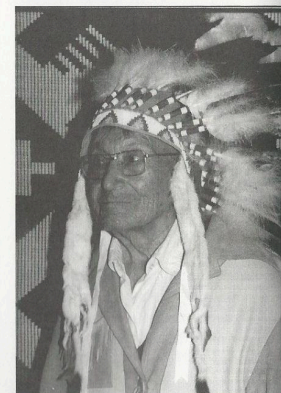
bering country, and that great industry was born. For the first few years it fought it's way along slowly, then gradually gained impetus until it carried the whole district along with it. Nosbonsing Lake was the site of the first lumbering operations, and to that point Simon Commanda-- the a full-grown man of 30--made his way to the first winter operations were carried on.

Later J.R. Booth and other legendary names of the industry made themselves felt in the district, but for many years Simon stayed with the pioneer David Moore.

The Riel Rebellion of 1896



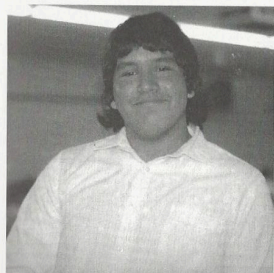
St. Leonard's Church 1885



Chief Ernest Couchie 1940-43 1952-58



Jimmy Commanda



Bob Goulais



Melanie Beaucage and Tory Fisher

found Simon--then a man in middle life, fighting on the side of the British in that brief uprising. In his long lifetime, this was the one occasion on which he bore arms. There were no Indian wars in Nipissing, and there were no other battles of any account during the period in which he would have been listed as fit for service.

Before he left the fight in the Riel Rebellion, Simon had been married for the first time--married by a white missionary, the forerunner of civilization which was to come into Nipissing. He had not been used to the ceremonies with which the white man attended occasions like marriage, and when the missionary started to pray at the ceremony Simon became frightened and vanished into the brush. How long he stayed is not recorded but eventually he came back and the wedding was finished.

In 1879 or 1880 tales began to come to Nipissing of the "ironhorse" which was approaching from the east. Location parties of surveyors were even then making their way through the bush, marking out the trail the Canadian Pacific Railway was to follow. Headquarters for the survey parties were at North Bay and to that point went Simon Commanda--then more 50 to be

taken on as a bushman, and continue westward from North Bay with the surveyors. For several seasons he continued westward with the surveyors, but eventually left them to come back to Beaucage on Lake Nipissing.

Born at a spot known as the picturesque "Lake of Two Mountains" since renamed Oka, Simon came to the Nipissing district as a youth. He was first married to Philomene Cochai, of Duchesnay Creek, near North Bay. Their three children have since died. Fifty-one years ago--when he was 50 years old--Simon, then a widower, married Mary Laronde, an Indian girl from Pembroke.

Of their family two sons and three daughters are still living. They are E. Paul Commanda, noted Nipissing guide; William, South River; Mrs. F. Decheno, (Louise), Toronto; Mrs. A. Swanson (Agnes), Yellek; and Mrs. J. Cochai (Anna), Yellek.

Grandchildren, great-grandchildren and even great-great-grandchildren are beyond the number. Records of family which traced Simon's descendants were lost in a fire which destroyed the Commanda home at Beaucage five years ago. Descendants are living in such far spread points as New York City, Temagami, Toronto and

Cochrane.

He continued in the employ of the C.P.R., however working on the construction engineering party from Mattawa to North Bay and followed this with another period spent in the lumbering industry.

Big Pow-Wow

Sometimes during the reign of Queen Victoria--just when Simon is not quite sure--there was a big gathering of Indians here. What the purpose is another point, but it would appear that it was on the occasion of the Queen's Golden Jubilee. For many days there was merriment and feasting on the shores of Lake Nipissing, but



Chief Phil Goulais 1978-92

just why, the 108 year old man cannot recall.

For twenty years Semo held the position of Chief of the Nipissing Indian Reserve, and during that time saw the construction of the North Bay--Sturgeon Falls road divide the property of his braves. For months he opposed the building of the road--never was won over--in fact, only through the invention of the government was permission granted for the road to be built, and then over the objections of the chief.

Under Seven Monarchs

Living under seven monarchs was the distinction of the grand old man of Nipissing. Born in 1829, he watched with interests developments under the reigns of George IV, William IV, Queen Victoria, Edward VII, George V, Edward VIII, and George VI.

He had vivid recollections of the centenarian, including Confederation the introduction of the lumber industry to the north, the entrance of the railroad, the appearance of automobiles, radio, telephone, news of Victoria's accession, the Boer War, the Great War.

The history background of the Commanda family is interwoven irrevocably with progress in the North.

Chief Rotten-Wood an outstanding personage in the Ot-

tawa tribe of Iroquois, acquired the appellation which made Commanda a noted name throughout Ontario. Many lakes and streams and localities take their names from it.

According to the ex-chief's colorful account of how his grandfather received the new name, he told of the war of 1812.

"That was a big war" Simon reflected. "That was a fight between the English and the Americans. You know the English were short of men so they came up here to get our people. They wanted help. My grandfather, Rotten-Wood, was the chief. He liked the English so he took the Indians down to fight. But you know the Indians didn't know what the English soldiers said. My grandfather did. He could speak English. So the English soldiers told my grandfather what they wanted the Indians to do. He told them when to start fighting and when to stop. He told them when to get up in the morning and when to go to bed. The Indians heard the big English officer was called commander. Only they couldn't say the word very well and they called him 'Commanda'. It pleased my grandfather so he kept it."

And Commanda, the family has been known as since.

Reprinted from Nugget article published on the death of Chief Semo Commanda.



Theresa St. Denis and Lillian Commanda playing bingo



Theresa Chevrier rocks Lisa and Amy Beaucage (right)

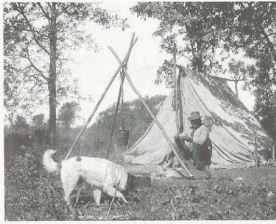


Violonist at Honor Day 1984

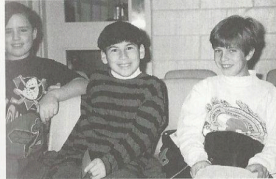
NIPISSING NATION REMEMBERS

Killed In Action

Commanda, Michael James	World War II
Goulais, Michael Clarence	Died Aug 19/42
Obtagesic, Gerald	Died Apr 19/42
Stevens, A	World War II
Whiteduck, L.K.	World War II



Jacko c. 1927



Ken Paquette, Tyler Commanda and Michael Shank, all students of Our Lady of Sorrows school in Sturgeon Falls, were at Garden Village to watch a play.



Chief Bernard Commanda 1946-49

OLS

From 1954 until 1977, the Sisters of St. Joseph were responsible for education at Our Lady of Sorrows school in Sturgeon Falls. Sister Leona, the second from the left was principal in 1963. Her discipline of choice was making errant students memorize poetry.



This was the Annual Family Fun Day at Beaucage Park c. 1993



Many Chiefs

North Bay Mayor Cec Hewitt; Mayor John Valiquette of Sturgeon Falls; Mayor Max Silverman of Sudbury and Chief Ted Commanda of Nipissing First Nation. Chief Commanda was shot and killed Jan. 1, 1967.

NIPISSING FIRST NATION #10 TOTEM POLE

Designation of families presented by an animal/fowl is listed in order as indicated on the totem pole which is located by the Holy Spirit Church in Garden Village. Each representation was chosen by the families interest:

DEER Nipissing First Nation

EAGLE Commanda

BEAVER McLeod
(Shabogestic)

MINK Goulais (Marion)

OWL Couchie

LYNX Beaucage

HAWK Penasse

FOX Fisher (Ojeek)

WOLF Anishnabie



Chief Phil Goulais during Honor Day celebrations

Under Joseph Commanda #3 Semo Commanda, (older sister) #2 Genevieve Commanda (god parents Michael and Genevieve Amikwabe) at [Microsoft Word - COMMANDANT Joseph et Madeleine.docx \(weskarini.ca\)](#)

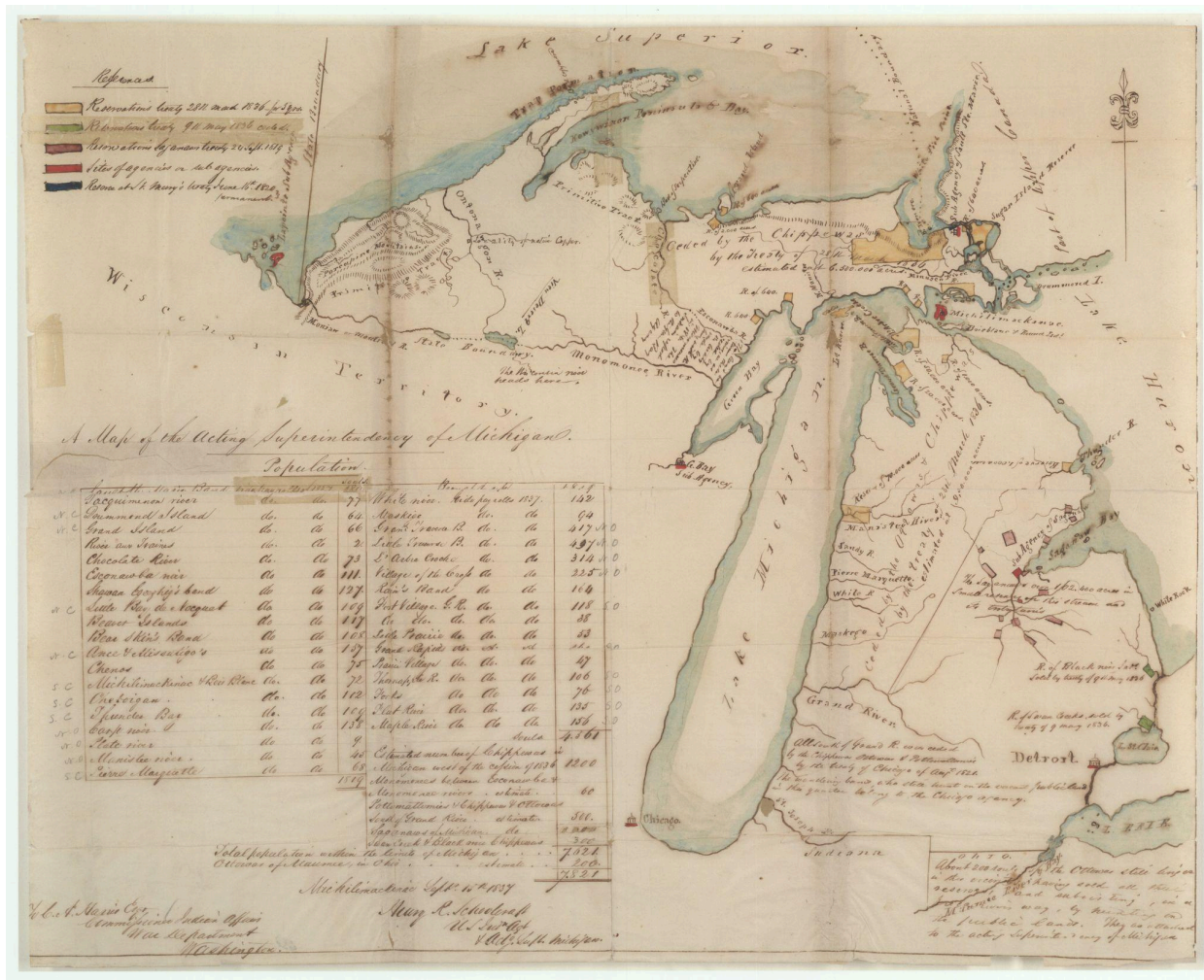
1830 – Native American Removal from the Southeast “The map shows the routes of the five southeastern tribes that were forced to leave their homelands in the Southeast and live in Indian Territory in what is now Oklahoma. A surprising number of Americans opposed Indian removal. (The first bill in Congress passed by only 103 votes to 97.) But the demand for new lands was high, and former Army officers such as Andrew Jackson used their experiences as Indian fighters to gain political popularity and get elected to office.” [Indian Removal Act | National Geographic Society](#)

1835 – Algonquin/Nipissing Petition of June 6 1835 to John Colborne, showing the signature of Fr. Mi-co-na-bais [f-Algonquin-Petition-of-June-6-1835.pdf \(tanakiwin.com\)](#), handwritten copy, [e-Algonquin-Petition-Handwritten-of-June-6-1835.pdf \(tanakiwin.com\)](#)

1836 – Manitoulin Treaty (Bond Head Agreement) #45, Showing signatures of J.B.ASSEKINACK, SHAWENAUSEWAY, ESPANIOLE, SNAKE, PAIMAUQUMESTCAM, WAGEMAUQUIN, [Treaty Texts - Upper Canada Land Surrenders \(rcaanc-cirnac.gc.ca\)](#)

1837 – Schoolcraft Map “Michigan”

https://img.lib.msu.edu/branches/map/MiJPEGs/schoolcraft_1837L.jpg



1837 Samuel P Jarvis “Jarvis occupied the position of deputy secretary until 1839, but he was not destined to succeed to the secretaryship itself. Instead, he had to content himself with the post of chief superintendent of Indian affairs for Upper Canada, to which Lieutenant Governor Sir Francis Bond Head* had on short notice seconded him in June 1837 when it had become evident that the Indian Department’s aged incumbent, James Givins*, was growing senile.” Provincial Secretary Duncan Cameron died. Jarvis’s frustration must have been great when Lieutenant Governor Sir George Arthur refused to recognize his services or consider his pleas about the temporariness of his Indian Department position. The provincial secretaryship was granted to Richard Alexander Tucker*, the former chief justice of Newfoundland, who had recently arrived in Upper Canada; Jarvis remained chief superintendent of Indian affairs. During Jarvis’s term of office (1837–45) no government department was to be examined so closely or so often as Indian affairs. The first inquiry took place in 1839. Sir George Arthur commissioned Judge James Buchanan Macaulay to take over the inquiry begun by Tucker and act as a one-man board of investigation. Macaulay thought the department’s chief problem was attracting “persons sufficiently diligent, active and zealous” to supervise its programs. His report

of April 1839 was followed in January 1840 by a second one, composed as part of a general examination of all departments of the government which had been carried out by several committees. The Indian Department was reviewed by committee no. 4, whose three members, Macaulay, Vice-Chancellor Robert Sympton Jameson, and William Hepburn, a former clerk in the department under Givins, congratulated Jarvis for the vigour with which he carried out his official duties. The chief superintendent appeared to have passed his first two tests with flying colours. These appearances, however, were deceptive: Jarvis was a close friend of Macaulay's, whose views were reflected in both reports. A third investigation was to have very different results. In 1842 Governor Sir Charles Bagot* established a three-man royal commission to inquire into the structure of the Indian Department in the new province of Canada. Its first report, delivered in January 1844, was directly responsible for Jarvis's being stripped of his official rank in all but name that May and for his forced retirement the following year. Chaired by Rawson William Rawson, the governor's civil secretary, the commission found the department's administration chaotic and the chief superintendent incompetent and possibly dishonest. Indian Department accounts could not explain the whereabouts of more than £4,000, a sum which was later adjusted to an amount in excess of £9,000 and then again revised downwards. Jarvis's attempts to defend himself only resulted in new evidence being gathered against him. In contrast to the two previous inquiries, the commission found him evasive and uncooperative, a view that would be shared by Rawson's successor as civil secretary, James Macaulay Higginson*, who assumed responsibility for the Indian Department on 15 May 1844.

[Biography – JARVIS, SAMUEL PETERS – Volume VIII \(1851-1860\) – Dictionary of Canadian Biography \(biographi.ca\)](#)

1842- Lake of Two Mountains Census, p 1/49, excerpts of the totals showing at p46
 "Iroquois 315, Canadians 133, Algonquins 397, Nippissing 324, Total No Souls 1169"
 also note at p29 #12, Michel Mikawa

[Ancestry.ca - 1842 Census of Canada East](#)

10	47	Iroquois		95	Total Iroquois	315
11	20	Canadians	3	21	Total Canadians	133
12	33	Algonquins		111	Total Algonquins	397
13	19	Nippissing		89	Total Nippissing	324
14	119	Total Lake Village	3	316	Total No Souls	1169
15						

1130

RETOUR de l'Énumération des HABITANTS du Village du Lac des Montagnes ainsi

MAISONS avec leurs positions locales dans aucun Rang, Concession, Rue, &c.			NOM du Chef de chaque Famille.	PROPRIÉTAIRE de Bône-Fonds.	NON PROPRIÉTAIRE de Bône-Fonds.	LOCATAIRE ayant droit de Voter à aucune Election de Cité, Ville, &c.	MÉTIER ou PROFESSION.	NOMBRE TOTAL de Personnes dans chaque Famille, Mâles et Femelles, y résidant maintenant.	NOMBRE de Personnes appartenant à la Famille, Mâles ou Femelles, et temporairement absentes.
MAISONS habitées.	MAISONS inhabitées.	MAISONS en construction.							
1			Guillaume Kanata Houkè	1			Journelier	4	
2			Hypaciasho Tora-Kwiutè	1			Cultivateur	2	
3	1		Teka-Mattiw	1			veuve	3	
4			David Tawa-Thi, orin	1			"	5	
5			Paradis Tora-Kor, attè	1			"	2	
6			Kagon, yopetta	1			veuve	2	
7			Teka-Kwitta	1			veuve	2	
8									
9	46				2			20	
10					8/8			295	
11	47		Proquois		95		Total Proquois	315	
12	20		Canadiens	3	21		Total Canadiens	133	
13	33		Algonquins		111		Total Algonquins	397	
14	19		Mépisings		89		Total Mépisings	324	
15	119		Total Lake Village	3	310		Total No Souls	1169	

Proquois

1843-1844

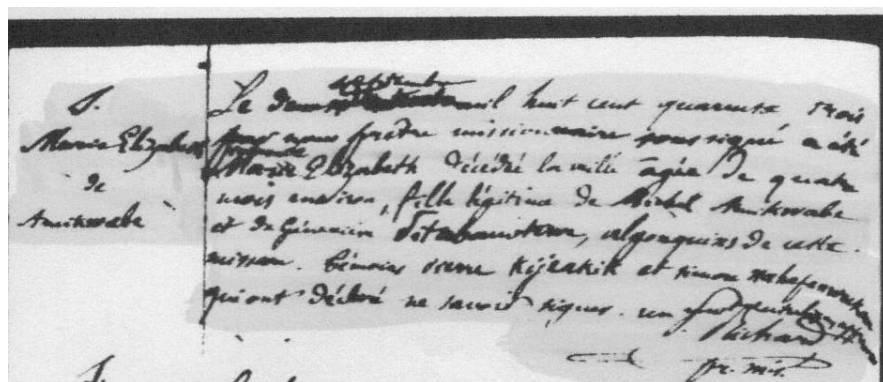
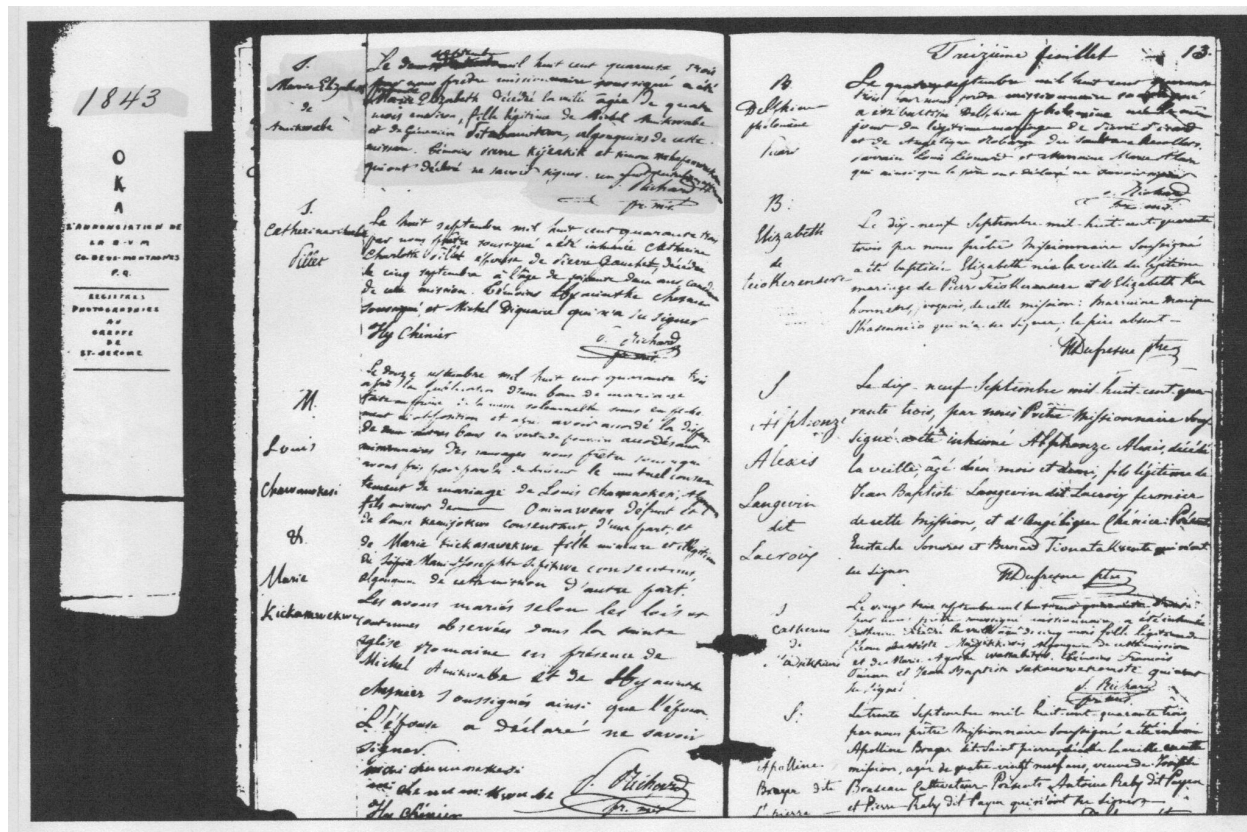
RETOUR de l'Énumération des HABITANTS de *Mairie de St-Jacques*

NOM du Chef de chaque Famille	PROFES- SION	MÉTIER	NOMBRE d'ÉPI- GRAMMES	NOMBRE de Personnes appartenant à la Famille
1. <i>Edouard Kossakowski</i>	1	<i>Journalier</i>	1	
2. <i>Hyacinthe Kossakowski</i>	1	<i>Coiffeur</i>	2	
3. <i>John Kossakowski</i>	1	<i>Brasseur</i>	3	
4. <i>David Kossakowski</i>	1	<i>a</i>	3	
5. <i>David Kossakowski</i>	1	<i>a</i>	2	
6. <i>David Kossakowski</i>	1	<i>Brasseur</i>	2	
7. <i>John Kossakowski</i>	1	<i>Brasseur</i>	2	
8. <i>John Kossakowski</i>	1	<i>Brasseur</i>	2	
9. <i>John Kossakowski</i>	1	<i>Brasseur</i>	2	
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99. <i>John Kossakowski</i>	1	<i>Brasseur</i>	2	
100. <i>John Kossakowski</i>	1	<i>Brasseur</i>	2	

1843-1844

RECENSEMENT DU BAS-CANADA 1842 LOWER CANADA CENSUS RETURNS

1843- "Marie Elizabeth Amikwabi, fille legitime de Michel Amikwabe et de Genevieve Ptiabanokwe, Algonquins" [Ancestry.ca - Quebec, Canada, Vital and Church Records \(Drouin Collection\), 1621-1968](https://www.ancestry.ca/quebec-canada-vital-and-church-records-drouin-collection/)



1847 – Algonquin/Nippissing Petition [g-Algonquin-Petition-of-1847.pdf](http://tanakiwin.com/g-Algonquin-Petition-of-1847.pdf) (tanakiwin.com)

1848- Papineau Report, found in The Robinson Treaties of 1850 a Case Study, James Morrison 1993 the-robinson-treaties-of-1850-morrison.pdf

3.9.4.1 Elgin had inherited the Tory-Conservative ministry, now led by Henry Sherwood, so the report which came back in November was signed by D.B. Papineau, the Commissioner of Crown Lands. At first glance, the content seems favourable to the *anishnabeg*. "The region of country bordering on the North Coast of Lakes Huron and Superior", the Report begins, "has not been marked off on the Maps of this Office as having been ceded by the Indians to the Crown". As it was desirable that "the Indians should be protected in the possession of any lands which they hold and occupy", provincial surveyors should be requested to collect as much information as possible on Indian settlements in these areas, showing the "nature and extent of the areas claimed, the Tribes claiming, and the circumstances upon which their claims rest".¹³⁹

3.9.4.2 The final part of the report, however, proceeds in advance to dismiss any such claims completely - on the grounds that the claimants had migrated eastward from the Mississippi, replacing the original *Algonkin* inhabitants - the remnants of whom were said to be living at the Lake of Two Mountains near Montreal. The claimants, therefore, had no right to the land, firstly "because they are not the original proprietors of the soil; secondly, because being only a small tribe they do not form a Nation and therefore cannot claim the Territory".¹⁴⁰

1849 – Vidal and Anderson Report "The tract lying between the last three bands and the Ottawa River is supposed to belong to the Indians of Two Mountains Canada East" p 24 [Vidal And Anderson Report, 1849 : Free Download, Borrow, and Streaming : Internet Archive](#)

Designation or Locality of Bands	Tribe Names	Residence	No. of Bands	Remarks
Port Williams	Joseph Band & Chat	Port Williams	175	From Pigeon
St. Joseph	L. Illinois	Lake Superior	357	State) along
Pie	which a much greater	St. Joseph	165	which the
	Shong Shong	St. Joseph		division below
	Louise (w. this tribe)			with westward
				toward the
Long Lake	unknown	South side of the	40	Part of a bay
Michipicoten	Michipicoten	Michipicoten River	165	From Pigeon
Michipicoten	Michipicoten	Michipicoten River	35	Michipicoten
Michipicoten	Michipicoten	Michipicoten River	20	of land -
St. Joseph	St. Joseph	St. Joseph	204	St. Joseph
St. Joseph	St. Joseph	St. Joseph	25	From Pigeon
St. Joseph	St. Joseph	St. Joseph	74	From the
St. Joseph	St. Joseph	St. Joseph	40	From the
St. Joseph	St. Joseph	St. Joseph	35	From the
St. Joseph	St. Joseph	St. Joseph	230	From the
St. Joseph	St. Joseph	St. Joseph	74	Between the
St. Joseph	St. Joseph	St. Joseph	35	From the
St. Joseph	St. Joseph	St. Joseph	109	From the
St. Joseph	St. Joseph	St. Joseph	25	From the
St. Joseph	St. Joseph	St. Joseph	40	From the
St. Joseph	St. Joseph	St. Joseph	25	From the
St. Joseph	St. Joseph	St. Joseph	1918	From the

The land lying between the last 3 bands and the Ottawa River

Chiefs with whom the commissioners have conferred

Appendix B.

Residence		Boundaries and Remarks
Non de ch... much good Shag (in this district)	in William Lake - Hepigon The St. River	175 From Hepigon River (the boundary between Canada and the United States) along the Lake eastward to such as was Lake - on which the Hepigon and the Bands are included; the division between the bands not known and extending northward to the Height of Land, the former boundary.
known one rock a lake ship	South side of the Height of Land - Mississippi River Wabikwanung Bay	40 Part of a large band adjoining the St. band on the north. 160 From such as was Lake eastward in common with the 30 Wabikwanung and St. Marie bands, and back to the Height
sagegging cathouse saline	about St. Marie Garden River	20 of Land - The east boundary limited by the south St. Marie band is Spanish Point at the East of Lake George. 200 but it interferes with the next.
- house Catharine - known	Joseph's Island near the Mississippi River about Grand Lake	25 From Lake River (Lake George) to Grand Point, Lake Huron. 70 From the Grand Point to Lake and Hepigon. 40 Bands south of the Height of Land in rear of the 2nd & next Bands.
- known - known - known	Superior River about La Cloche River White Fish Lake	35 From Lake and Hepigon to Red d'angle (10 miles east of Spanish River). 250 From Red d'angle to La Cloche R. back to the Island band. 70 Between the Lake bands and the Height - about White Fish Lake
- known - known - known	Manitowaning near French River Manitowaning	30 From La Cloche R. to Grumbling Point. 100 From Grumbling pt. to S.E. mouth of French River including 25 Lake Ripissing in the interior.
- known - known - known	Manitowaning near French River Manitowaning	25 From French River to Head Island back 3 days journey. 40 From Head Island to Saugeen Bay - back to the source of the River running into Lake Huron.
- known - known - known	Manitowaning near French River Manitowaning	25 From Saugeen Bay to the surveyed lands and back to the source of the river running into the Lake - 1918 Total - supposed to belong to the Indians of Fox mountains Canada East.
- known - known - known	Manitowaning near French River Manitowaning	
- known - known - known	Manitowaning near French River Manitowaning	
- known - known - known	Manitowaning near French River Manitowaning	
- known - known - known	Manitowaning near French River Manitowaning	
- known - known - known	Manitowaning near French River Manitowaning	
- known - known - known	Manitowaning near French River Manitowaning	
- known - known - known	Manitowaning near French River Manitowaning	
- known - known - known	Manitowaning near French River Manitowaning	

DESIGNATION OR LOCALITY OF BANDS	CHIEFS' NAMES	RESIDENCE	TOTAL NO. OF INDIVID- UALS IN BAND.	BOUNDARIES AND REMARKS
French River	Waggonawishish	near French River	109	From Grumling Pt. to S.E. mouth of French River
	Mishshquongay x	Manitowaning		including Lake Nipissing in the interior
	Paynequashishum x		25	From French River to Head Island, back 3 days
Shawwaynagar	Muckatehishquoct x		40	journey
	Nawnequaynezhik x	near Soleil Island	75	From Head Island to Sauguen Bay-back to the
		near Porotungit- chaga - Isle aux Seigneurs		sources of the rivers running into Lake Huron
				From Sauguen Bay to the surveyed lands and back
				to the sources of the rivers running into the
				lake.
			1916 Total	
The tract lying between the last 3 bands and the Ottawa River is			supposed to belong to the Indians of "Two Mountains" Canada East.	
x Chiefs with whom the Commissioners have conversed.				

1850 – Indian Protection Bill An Act for the protection of the Indians in Upper Canada from imposition, and the property occupied or enjoyed by them from trespass and injury, at p1
 “WHEREAS it is expedient to make provision for the protection of the Indians in Upper Canada, who in their intercourse with the other inhabitants thereof are exposed to be imposed upon by the designing and unprincipled, as well as to provide more summary and effectual means for the protection of such Indians in the unmolested possession and enjoyment of the lands and other property in their use or occupation”. at p2 “ And be it enacted, That no taxes shall be levied or assessments not to be assessed upon any Indian or any person intermarried with any Indians for or in respect of any of the said Indian lands, nor shall any taxes or assessments whatsoever be levied or imposed upon any Indian or any person intermarried with any Indian so long as he, she or they shall reside on Indian lands not ceded to the Crown or which having been so ceded may have been again set apart by the Crown for the occupation of Indians” p2 “And be it enacted, That notwithstanding anything in this Act contained, Indians and persons intermarried with Indians, residing upon any such Indian lands and engaged in the pursuit of agriculture as their then principal means of support” at p3 “And be it enacted, That the Indians in this Province, and every person intermarried with any Indian, so long as he, she, or they shall reside on any such Indian lands as aforesaid, may pass and repass free of toll and ferriage at all seasonable times of the day, upon any road, bridge or ferry in that part of this Province called Upper Canada” p5 “Provided always, nevertheless, that the provisions in this, and the two following

sections of this Act contained, shall extend and be construed to extend to such Indian lands only, as the Governor of this Province, for the time being, shall from time to time by Proclamation under the Great Seal thereof, think fit to declare and make subject to the same, and so long only as such Proclamation shall remain unrevoked and in full force”..[Indians' protection bill \(Upper Canada\) : an ac... - cover - Canadiana Online](#)

1850 – An Act for the better protection of the Lands and Property of the Indians in Lower Canada. [Microsoft Word - 1850-Lands and Property.doc \(kopiwadan.ca\)](#)

1850 – Robinson Superior #60 p147, Described "principal men of the OJIBEWA Indians inhabiting the Northern Shore of Lake Superior, in the said Province of Canada, from Batchewana Bay to Pigeon River, at the western extremity of said Lake, and inland throughout that extent to the height of land which separates the territory covered by the charter of the Honorable the Hudson's Bay Company from the said tract, and also the Islands in the said Lake within the boundaries of the British possessions therein" Showing signature of Michel Shebageshick,

Robinson Huron #61 p149 Described "principal men of the OJIBEWA INDIANS, inhabiting and claiming the Eastern and Northern Shores of Lake Huron, from Penetanguishine to Sault Ste. Maire, and thence to Batchewanaung Bay, on the Northern Shore of Lake Superior; together with the Islands in the said Lakes, opposite to the Shores thereof, and inland to the Height of land which separates the Territory covered by the charter of the Honorable Hudson Bay Company from Canada; as well as all unconceded lands within the limits of Canada West to which they have any just claim" and "they the said Chiefs and Principal men, on behalf of their respective Tribes or Bands, do hereby fully, freely, and voluntarily surrender, cede, grant, and convey unto Her Majesty, her heirs and successors for ever, all their right, title, and interest to, and in the whole of, the territory above described, save and except the reservations set forth in the schedule hereunto annexed" also "and further to allow the said Chiefs and their Tribes the full and free privilege to hunt over the Territory now ceded by them, and to fish in the waters thereof, as they have heretofore been in the habit of doing; saving and excepting such portions of the said Territory as may from time to time be sold or leased to individuals or companies of individuals, and occupied by them with the consent of the Provincial Government", "and the amount accruing therefrom shall be paid to the Tribe to whom the Reservation belongs" And "in consequence of the Indians inhabiting French River and Lake Nipissing" Showing signatures of J. B. Assikinook, Shinguakouce, Nebenaigoching, Keokonse, Mishequonga, Tagawinini, Shabokeshuk

Dokis, Ponekeosh, Windawtegowinini, Shawenakeshick, Namassin, Muckata Mishaquet, Mekis, Maisquaso, Naoquagabo, Wabokekik, Kitchpossegun by Papasainse, Wagemake, Pamequonaishcung, John Bell, Paqwatchinini, Mashekyash, Idowe-kesis, Waquacomiek, Mishoquette, Asa Waswanay, Pawiss, Ocheek, Metigomin, Watachewana, Mimewawapenasse, Shenaoum, Oningegun, Panaissy, Papasainse, Ashewasega, Shawonebin, Kagishewawetung by Baboneung,

[INDIAN TREATIES AND SURRENDERS FROM 1680-1890 : Canada. Department of Indian Affairs : Free Download, Borrow, and Streaming : Internet Archive](#)

Map of Lake Huron separated from Georgian Bay by the Bruce Peninsula and Manitoulin Island



Opening Statement of Ontario Appeal of the Robinson Treaty Annuity case

Sept 16 1850 "Georgian Bay Adhesion" "in consequence of the Indians inhabiting French River and Lake Nipissing" TS:28;40 to 30:00 "basically identical" "Sept 7" "Sept 9" "Sept 16 Adhesion signed at Penetanguishene for Georgian Bay" [RESTOULE V. CANADA \(ATTORNEY GENERAL\) April 13-28, 2021 - Ontario Court of Appeal Tues. April 13, 2021 on Vimeo \(vimeopro.com\)](#)

1851 1854 The Calamity of the Initial Surveys of the Robinson Treaties Michael Marlatt 2005, at p293 "Twelve miles by Six" p 309 Dennis and Keating arrived and camped at Reserve No.13 (FrenchRiver) on 2 October and fixed the northeast corner of the westerly portion of the reserve on 4 October. No details were reported to determine how, or with whom the boundaries were resolved" reading the entire document is suggested

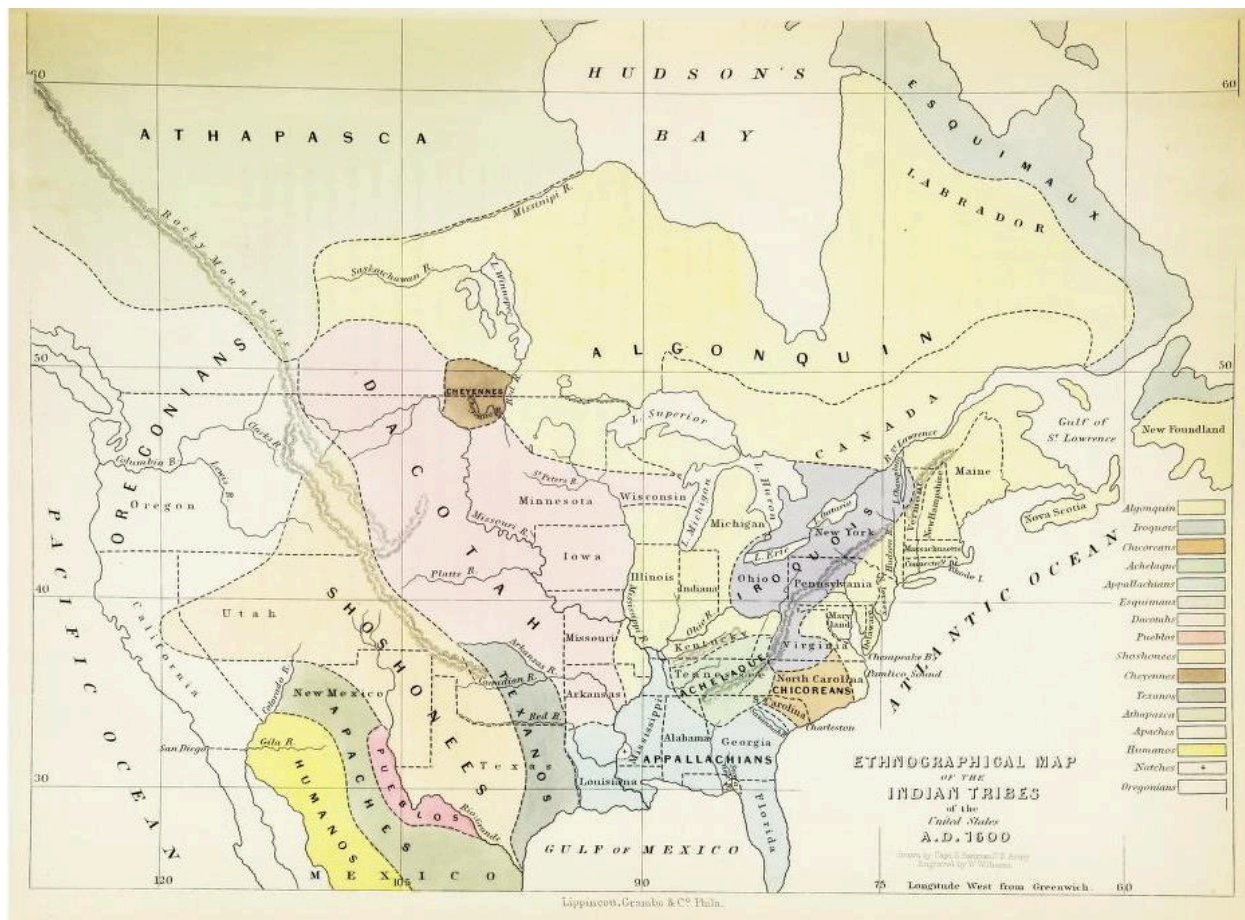
<https://www.dropbox.com/s/fyeelug9s74zqd9/Marlatt.pdf?dl=0>

John William Keating and Leagues Vs Miles, Rhonda Telford in her article The Nefarious and Far-Ranging Interests of Indian Agent and Surveyor John William Keating, 1837 to 1869 writes at p 386 "Keating was particularly interested in the timber and minerals in and around the reserves. In February 1851, he and a Mr. Davies applied for a timber license "Commencing at the Western Boundary of the Indian Reserve No. 3 [Point Grondine] thence up a small stream & chain of lakes in the interior towards Shibahohnahning [Killarney] being about three miles in width by ten in depth or thirty square miles." For many reasons this was a truly astonishing application. The boundaries of the Point Grondine Reserve had not been established. In fact, John S. Dennis had not even received his instructions to lay out the reserves — and would not receive them until July. As we shall see, when Dennis arrived in the fall, Keating and Davies had already established a mill and settlement on the east side of Point Grondine, not the west side

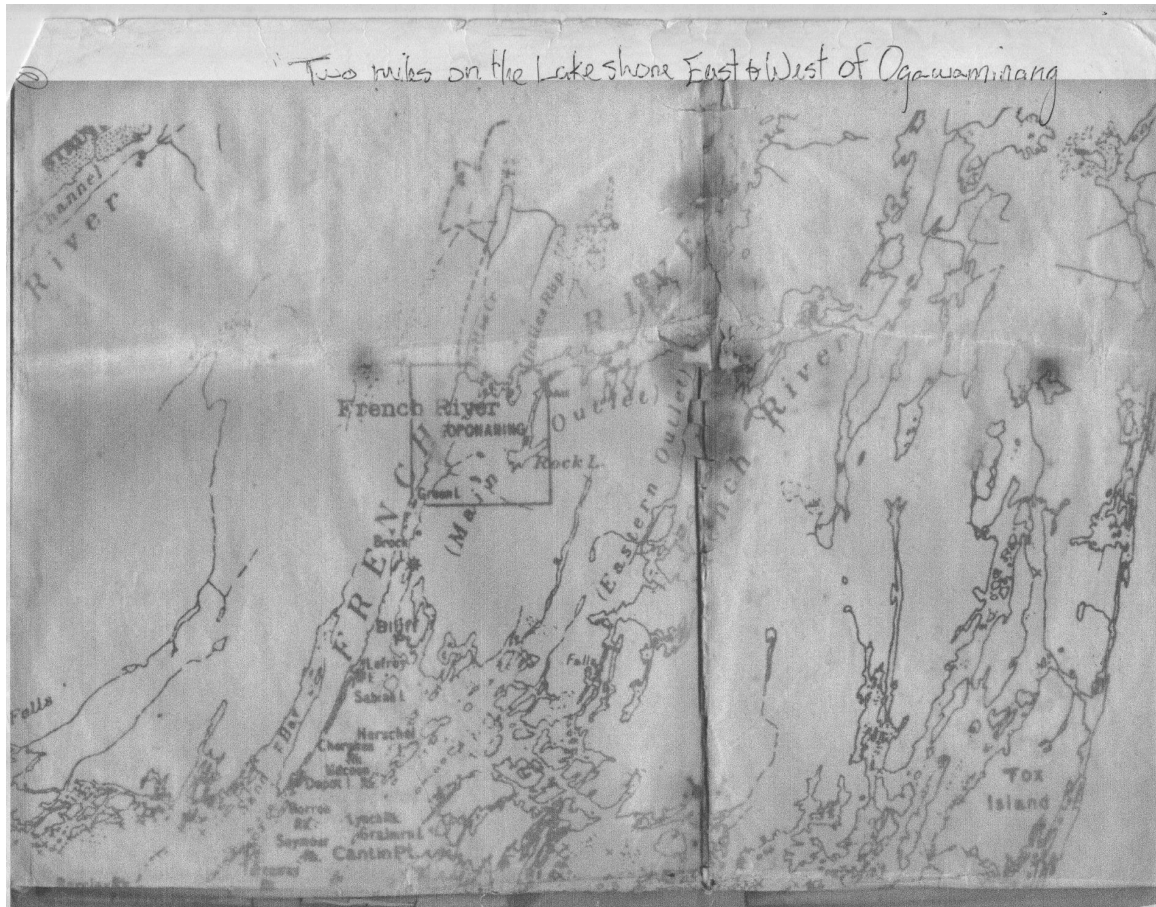
as identified in the application. The description of the limits of the Point Grondine Reserve, according to the treaty, although imprecise in some respects, was clear on the point that the western boundary would be somewhere to the west of Point Grondine. Keating could not have failed to appreciate this fact as he had taken down this and the other descriptions at the treaty. It is possible that Keating had filed a misleading application from the beginning, all along intending to occupy a location which he knew would be included in the reserve. According to the First Nations, and Keating's subsequent reports, when he recorded the extent of the reserves at the treaty he replaced the word leagues, which they had intended the measurement to be, with the word miles — a length of measurement at least three times smaller. Keating and Davies's proposed timber limit was almost two times larger than the area of the reserve as written in the treaty. However, if the reserve had been two by six leagues as the chief had intended, it is probable that Keating's entire limit would have been inside it. Keating's alleged error in taking down the system of measurement must have been deliberate because of his fluency in Ojibwa. It is telling that he later maintained that the Ojibwa knew nothing of distance in miles, but were only familiar with the French measurement by leagues. Having received his instructions in July, Dennis left in September to begin laying out the reserves. The season was late and he was unable to survey more than three, among which was No. 3, Point Grondine. Indian Agent Ironside and Chief Kitche-poskiss accompanied Dennis and his party to Point Grondine by steamer. After parting with the chief, they proceeded directly to what they identified as Keating and Davies' "location" on the projected reserve, where they camped. Clearly, Dennis and Ironside already knew where the headquarters of the timber limit was. On 11 September, Dennis and Ironside asked the chief to indicate the eastern limit of the reserve on Lake Huron. The next day, Dennis alleged in his field notebook that the Kitche-poskiss "made a speech connected with the object of the survey which was to the effect that the Indians were desirous of selling for provisions the lumber within their reserves and that Keating and Davies should be allowed to get it from them". Only Keating and Dennis were present — Ironside was not. Kitche-poskiss had not suggested any desire to surrender timber for provisions to Ironside the day before when they had been together on the steamer and on the mainland at Point Grondine. The alleged surrender breached DIA policy because it was not concluded by the Indian Agent with the chief and principal men in full council and was therefore invalid. Furthermore, it is not clear how the selling of all the timber for provisions was at all related to the survey of the reserve. ", at p 400/401 "CONCLUSION The Department of Indian Affairs had no corporate memory of the past and continued to employ "corrupt sycophants" at public expense. This is what John Leslie blithely refers to as the "reassignment" of personnel. Thus, widespread corruption and deceit continued to be the order of the day. Such officials, and particularly John William Keating, created the basis for Aboriginal grievances which remain largely unsettled to this day. For example, Keating's fraudulent surrender for the Lower Indian Reserve belonging to the Walpole Island First Nation in 1843 and his substitution of the word miles for leagues in the 1850 Robinson Treaties are the subjects of numerous current land disputes. Keating, like others who had been terminated, redeployed or reengaged, such as William Jones, George Henry, James Winniett, S. P. Jarvis, J. B. Clench, George Vardon and S. Y. Chesley made a career of using unorthodox or illegal methods to gain access to Aboriginal lands and resources, including intoxicating liquor, fraud, intimidation, lies and bribery. The activities of these men were primarily designed to gain access to, control over and beneficial interest in Aboriginal lands, resources or

monies. Were they racists as well as corrupt sycophants? Keating, married to a Native woman, father to a number of mixed-blood children and fluent in Ojibwa, may not have been racist in any usual sense of the word; yet he was an individual highly motivated by personal greed, working within a system that provided him ample opportunity to indulge in his crass and inappropriate behaviour. [Nefarious Keating.pdf](#)

1851 – Schoolcraft Map of Algonquin territory (1600) p 49 (50) [Historical and statistical information respecting the history, condition, and prospects of the Indian tribes of the United States : collected and prepared under the direction of the Bureau of Indian Affairs per act of Congress of March 3rd, 1847 : Schoolcraft, Henry Rowe, 1793-1864 : Free Download, Borrow, and Streaming : Internet Archive](#)



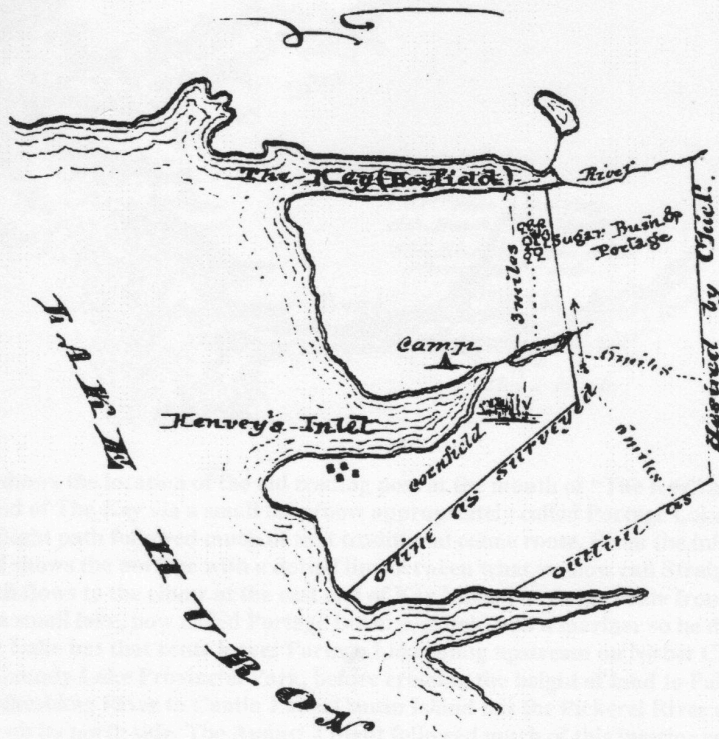
1851 – Robinson Huron #13 description THIRTEENTH -- Mishequanga and his Band, two miles on the lake shore east and west of Ogawaminang, by one mile inland., [Treaty Texts - Ojibwa Indians of Lake Huron \(rcaanc-cirnac.gc.ca\)](#) Coponaning Map fitting this description, Source Ray Wintermude, Pickerel River resident now deceased



1851 – Reserve #2 Map at p 18

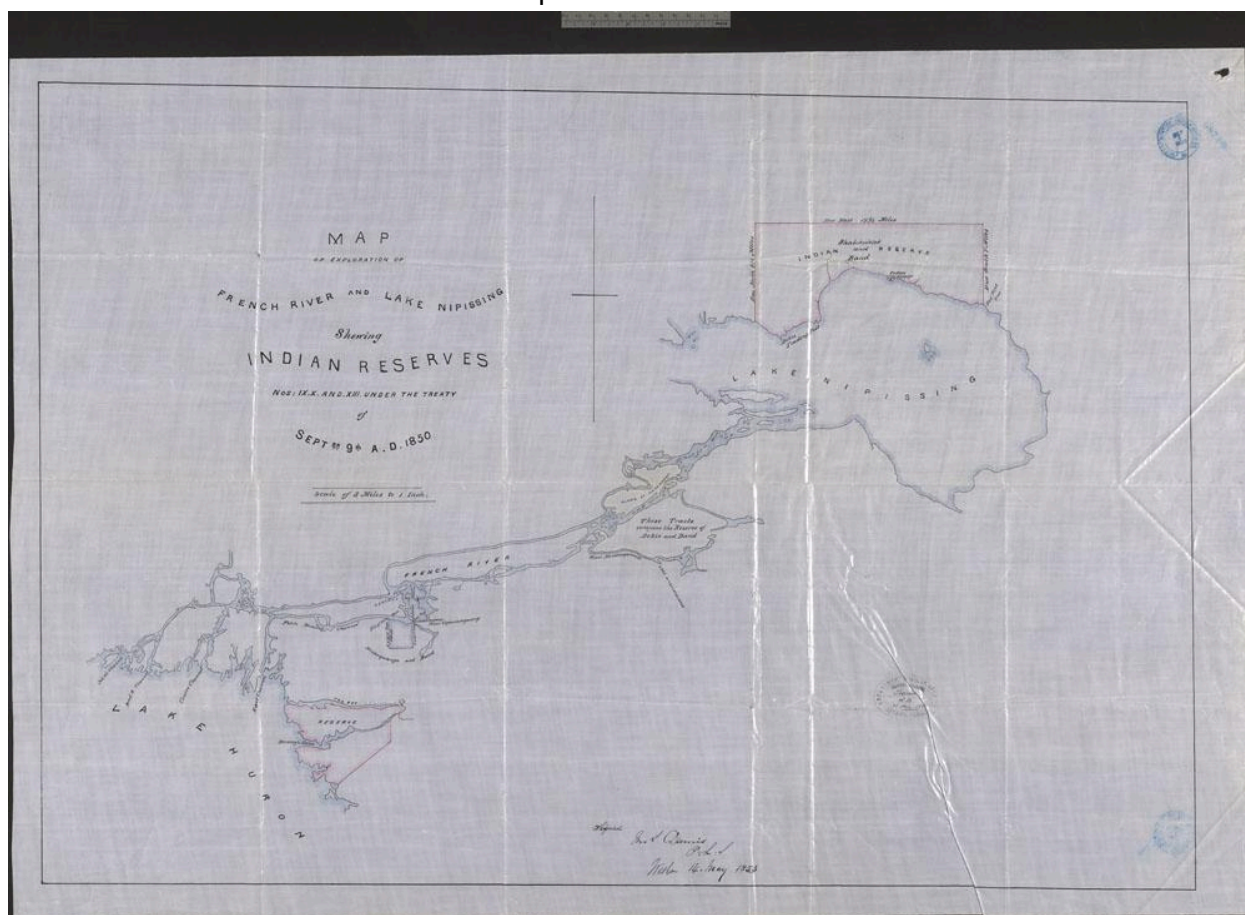
<https://www.dropbox.com/sh/i6sd38zdhqbxg2o/AABssG-hW1G7RdfEqTHFOmrFa?dl=0>

Sketch of Reserve No. 2



Field Note Sketch by J.S. Dennis, 1851: The Dennis sketch shows Portage Lake and its outlet flowing to the eastern end of Key Inlet. It also identifies the location of the sugar bush and trail between the north shore of Bekanon Lake and the south shore of the eastern end of Key Inlet. The sketch is not to scale.

1853 – French River Indian Reserves Map



1854 – Rowan Proclamation "Whereas in and by an Act of the Parliament of this Province passed in the session thereof held in the thirteenth and Fourteenth years of Our reign, chaptered amongst the Public General Acts of the Session in which the same was passed as Chapter Seventy four and intituled "An Act for the Protection of the Indians in Upper Canada from imposition and the property occupied or enjoyed by them from Trespass and Injury" it is amongst other things in effect enacted That the provisions in the tenth, eleventh and twelfth sections in the said Act contained should extend and be construed to extend to such Indian Lands only in Upper Canada, as the Governor of this Province for the time being should from time to time, by Proclamation under the Great Seal thereof, think fit to declare and make subject to the same, and so long only as such Proclamation should remain unrevoked and in full force. And Whereas it has been deemed expedient by Our Administrator of the Government of Our said Province that the said provisions should be extended to the following Lands that is to say, the various Indian Reserves on the borders of Lakes Huron, Superior, Nipissing and Nipigon and contiguous thereto and described as follows"

13. Chief Misheguga and Band, A Tract two Miles square situate on the South side of the Petit Recollet Channel of the Ogawamenog or Picket River, commencing at a Cedar Post planted on the South bank of said River and running South four degrees thirty minutes East one hundred and sixty chains to a post, thence South Eighty five degrees thirty minutes West one hundred and Sixty chains to a post thence

North four degrees thirty minutes West two hundred and thirty one chains to a pile of Stones and a post on the bank of said River, thence following the South bank thereof to the place of beginning. **Also the Island** situated in the Waters connecting said River with French River, containing together five thousand two hundred Acres” [Rowan Proclamation - Full Document.pdf](#)

1857 – Gradual Civilization Act An Act to encourage the gradual Civilization of the Indian Tribes in this Province, and to amend the Laws respecting Indians. “An Act for the protection of the Indians in Upper Canada from imposition and the property occupied or enjoyed by them, from trespass and injury, shall apply only to Indians or persons of Indian blood or intermarried with Indians, who shall be acknowledged as members of Indian Tribes or Bands residing upon lands which have never been surrendered to the Crown (or which having been so surrendered have been set apart or shall then be reserved for the use of any Tribe or Band of Indians in common) and who shall themselves reside upon such lands, and shall not have been exempted from the operation of the said section, under the provisions of this Act; and such persons and such persons only shall be deemed Indians within the meaning of any provision of the said Act or of any other Act or Law in force in any part of this Province by which any legal distinction is made between the rights and liabilities of Indians and those of Her Majesty's other Canadian Subjects” [noname.ps \(caid.ca\)](#)

1861 – Jean-Baptiste Sakano8ekamotc (little river Pike) (AKA,Amikwabi) [Microsoft Word - 01 Visite des Sauvages 1861.docx \(weskarini.ca\)](#)

1862 – TRANSCRIPT OF ALGONQUIN PETITION TO VISCOUNT MONK. THE GOVERNOR GENERAL IN MARCH 1862: [h-Transcript-of-Algonquin-Petition-of-March-1862.pdf \(tanakiwin.com\)](#)

1862 – Manitoulin Island treaty #94 Showing Signatures J. B. ASSIGINACK, [L.S.] MAISHEGUONG-GAI, BENJAMIN ASSIGINACK PAIM-O-QUO-NAISH-KING KUSH-KE-WAH-BIE (I am drunk) [Treaty Texts - Upper Canada Land Surrenders \(rcaanc-cirnac.gc.ca\)](#)

1863 – Petition showing signature of Michen Amikwabe [1863-20-juillet.-242-signatures-4.2.pdf \(weskarini.ca\)](#) , found in [ANNEXES \(weskarini.ca\)](#)

1867 – Connolly v Woolrich, p2 “The declaration sets forth in substance, that in the year 1803, the late Wm. Connolly, at the Riviere aux Rats — Rat River — in the Rebaska, or Athabaska country, in that part of British America, known and distinguished as the Hudson's Bay Territory, married an Indian woman, called Susanne Pas-de-nom, of the Cree tribe or nation ; that this marriage was celebrated according to the usages and customs of the Territory, and could not be otherwise solemnized, as there were no priests or ministers residing there at that time ; that these parties lived together continuously and happily as husband and wife from 1803 till 1832, during which period there were born of this marriage several children, of whom Plaintiff is one ; that Wm. Connolly died at Montreal on the 3rd June, 1849, leaving a large amount of property in Upper and Lower Canada, which is, in part, enumerated and described. It is then averred, that there was no contract of marriage between the parties, and that consequently a community of property existed between them according to the law of Lower Canada, and that the real and personal estate was acquired during the existence of the marriage ; that Mrs. Connolly died at Red River, in the Hudson Bay Territory, on the 14th August, 1862, leaving the Plaintiff, and

several other children, her heirs-at-law ; that Wm. Connolly, the father, left a will, dated in 1848, by which he bequeathed all his property to one Julia Woolrich and to two children, issue of a connection between Wm. Connolly and the said Julia Woolrich ; and that the latter took possession of all the estate, and still holds it ; that Connolly, the father, could dispose of only one half of the pro-erty, inasmuch as his lawful wife was living at the time of his death, and she was, consequently, entitled to the other half of the estate, as commune en Mens with her husbands ; then, alleging baptism of children in December, 1831, the Plaintiff concludes that he be declared proprietor of the sixth part of his mother's half share of the estate belonging to the community, and that Defendant do account.

It is to be remarked, that Rebaska or Athabaska is stated (whether in 1803, or at the time of the bringing of the action, does not appear very certain) to be situated within the Hudson's Bay Territory ; and it is also to be noted that the Plaintiff does not pray to be declared the legitimate offspring of Wm. Connolly and the Indian woman, Plaintiff's mother.

Defendant pleads that Connolly was never married to Susanne ; that on the 16th May, 1832, he was married to the Defendant”.

p 85/86 "These authorities seem to the Court to have a very direct bearing upon the law of the present case, in regard to the point now under consideration, and there are none on the opposite side, within my reach, which controvert seriously the doctrines here laid down. From what has been said, and under the peculiar circumstances of this case, it is in my opinion beyond doubt as a matter of law, that Connolly, during his absence in the North West Country, though that absence was prolonged through many years, did not lose his domicile of birth, that he never acquired one at lilolerc aux llaU. I think, moreover, that even his matrimonial domicile, such as it was, did not change or supersede the one of origin. In that case, whatever may have been the law which prevailed at Riviere aux Rats, a community of property ex- isted between him and his Indian wife from 1808, the date of their marriage. The Court is further of opinion, that, supposing the domicile of birth to have been suspended, if I may so express it, during Connolly's absence in the North West Territory ; yet it would revive upon his return to Lower Canada. In that view of the law, he always having had the intention of leaving the Country and returning to Lower Canada, and that intention having been fulfilled by his return, long residence, and death, at Montreal, community existed from the date of his marriage with his Indian wife. Upon both points, therefore, the marriage and the distribution of the property acquired during its existence, according to the pretensions of the Plaintiff, the Court is in his favor.

In conclusion, it becomes the duty of the Court, to thank the Counsel on both sides, for the able assistance given by their argument of this very important case. The judgment must be entered in favor of Plaintiff, and against Defendants.

[John Connolly, plaintiff vs. Julia Woolrich, defendant and Thomas R. Johnson, et al., executors and defendants par reprise d'instance \[microform\] : Connolly, John : Free Download, Borrow, and Streaming : Internet Archive](#)

1867 – British North America Act

9 The Executive Government and Authority of and over Canada is hereby declared to continue and be vested in the Queen.

15 The Command-in-Chief of the Land and Naval Militia, and of all Naval and Military Forces, of and in Canada, is hereby declared to continue and be vested in the Queen.

109 All Lands, Mines, Minerals, and Royalties belonging to the several Provinces of Canada, Nova Scotia, and New Brunswick at the Union, and all Sums then due or payable for such Lands, Mines, Minerals, or Royalties, shall belong to the several Provinces of Ontario, Quebec, Nova Scotia, and New Brunswick in which the same are situate or arise, subject to any Trusts existing in respect thereof, and to any Interest other than that of the Province in the same. [Constitution Acts, 1867 to 1982 \(justice.gc.ca\)](https://www.justice.gc.ca/133/98/eng/const/const.html)

1875 – Coponaning map and Adopted Survey letter, p20/23 of Campbells book “Northeastern Georgian Bay and its People” Thomas Bolger letter “As these lines were well and cometh marked on the Ground, I adopted them”

Map and pages 21-29
 Courtesy of Bob Boudignon

REPORT

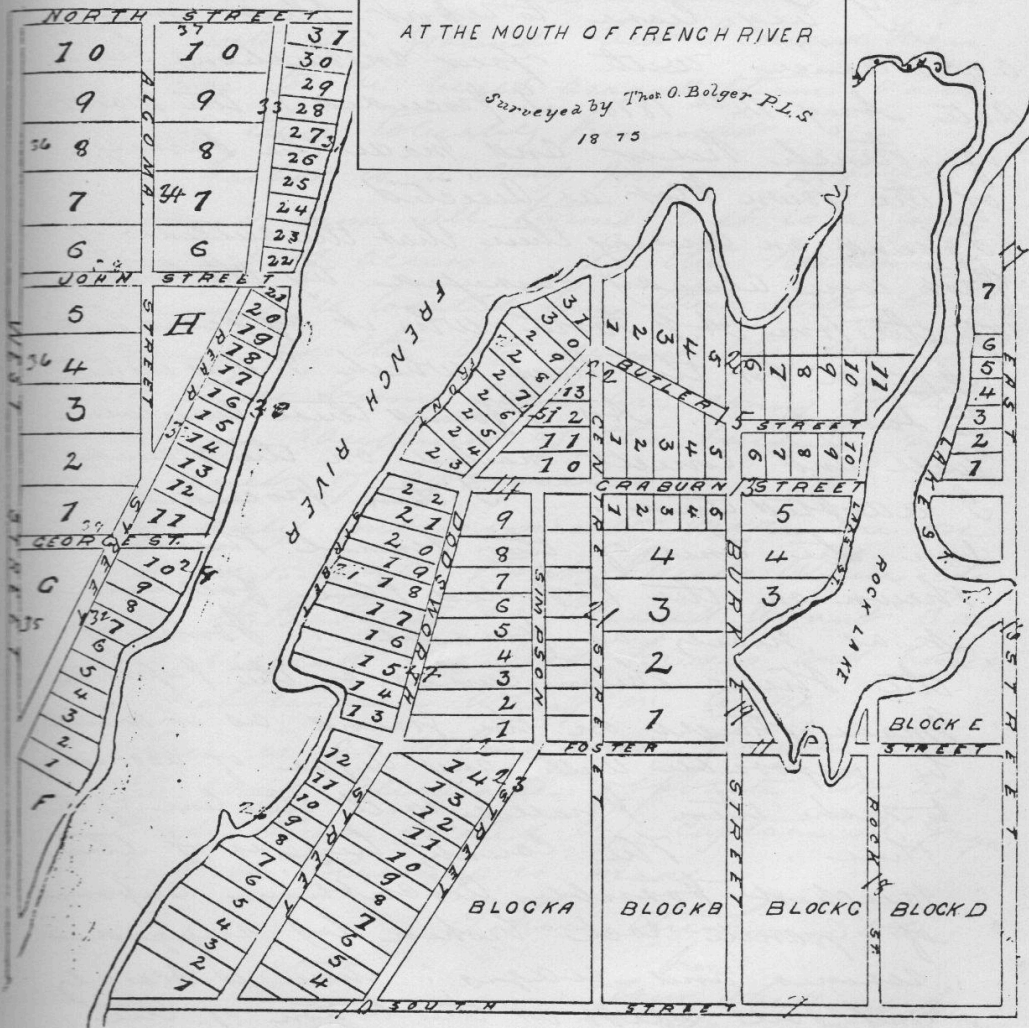
FIELD NOTES & DIARY

OF THE TOWN PLOT OF

COPONANING

AT THE MOUTH OF FRENCH RIVER

Surveyed by Thos O. Bolger P.L.S.
 18 75



Adjoining this plan is Ontario Lumber Company's French River Village.

Killbuck Oct 28th 1875

To the Hon Commr of Crown Land
Toronto

Sir
I beg leave to report, that in accordance with your instructions bearing date Aug 14th 1875 I proceeded to the mouth of French River and made the survey of the Town Plot as directed.
I found on arriving there that the outlines of Plot were already surveyed by the Auctions of the Hon A. B. Foster who it appears had applied for the tract which I was instructed to survey. As I found these lines were well and correctly marked on the ground I adopted them. I then proceeded to run the lines of the several streets shown on the projected plan following it as nearly as possible. Some of the streets shown curved, on the projection I made straight on the ground as it would be impossible with any degree of accuracy to make them parallel with the line of the shore. The country here is of the roughest possible description composed of granite rock broken by rugged ravines and ridges; there is scarcely any soil except at the bottom of the

Aspens and in the swamps and on the entire plot there is not ten acres of arable land. The timber is all small and dense and stunted in growth chiefly composed of Pitch Pine Poplar Birch and Cypress. I was not able to drive more than half a dozen posts into the ground but I caused mounds of stone to be built around them which renders them tolerably permanent.

The harbor is a very good one perfectly sheltered from all storms but is a little difficult of access. If the Railway Terminal is located here there will be a demand for the lots nearest the water but those lying back are owing to their extreme roughness of the surface very difficult of approach.

The only improvements made are on lots 14, 15, 16 & 17 Front Street where the Am. A. B. Foster has cleared about 3 acres and erected two good houses and built a substantial wharf on lot 14.

There is a wharf and house on the road allowance opposite lot 23. Front Street erected by Captain M. Gwyn but no clearing is made.

I have the honor to be
Sir

Your obedient servant
Thomas A. Holman

In Alexander Von Gernets report at p304/305 he mentions, "The party then crossed to Manitoulin Island before heading to the Point Grondine area east of Killarney. According to Anderson, on October 28 they "reached Wa-ge-mah-kay village of our schoolhouse and 8

miserable dwellings at the French River.” The chief was absent and the visitors took shelter in the school house. The following day, they

“Went on the highest rock to look round for their gardens but could not see one acre of ground fit for cultivation – the whole is a barren rock but they say their gardens are at the distance of a mile where the land is good – this, I consider, from the nature of the country very unlikely, and that no encouragement should be given them to remain here.”

According to Vidal’s diary, on October 28 they “reached ‘Way be (?) Kauigs’ village near French River and took up our quarters in the meeting house with permission of the Indians.” The following day, “the chief being absent at his fishing ground we called in his son and obtained what information we could from him.” The name of the Chief of the “village” at or near the French River referred to by both diarists was spelled “Waygemawkaingh” in their official report. This Chief (Wagemake) later signed the Robinson-Huron Treaty which provided for a tract of land near “Nekickshegeshing” (“place for otters”). With the assistance of Chief Wagemake, who pointed out his wishes on the ground, the tract was surveyed the following year at Henvey Inlet. <https://drive.google.com/file/d/1rJ2gf8z7qFlfB1OsC7qRml41uOKegoHQ/view?usp=sharing>

Excerpt of TG Andersons Diary, 1849,

Sunday, Oct. 21st – Rose this morning with stiffness and severe pain in my right knee – managed to hobble about and embark at sunrise. A fair wind but rather tight – I continued to steer the boat and did not suffer much except when placing my leg in certain situations. Arrived at Missessaga at 1 and very kindly entertained by Mr. Sayers – hobbled about – sent off into the country for the Indian Chief Paw-taw-se-way. Two small boats arrived from She-she-gwa-ning. The Indians report that 100 Mohawks are coming next year to prepare dwellings &c. for their people who are coming to settle at Shingwaendat. In the evening my leg became very painful, wrote a hasty note to Aunt Sophy and went to bed at 11 o’clock.

Oct. 27th – Too foggy to start before 8 – obstructed by dense fog and light head wind we could not reach Grumbling Point* till 3 which we passed and encamped in the Bay. * Now Point Grondine, (Collins Inlet, Killarney, Beaverstone River area of Lake Huron)

Oct. 28th – High wind prevented our going to the open lake, but by dint of hard work and passing among the islands, we reached Wa-ge-mah-kay village of our school house and 8 miserable dwellings at French River at sunset. The Chief not at home – saw our drunken Indian here – a most miserable place for a settlement, being little else but bare rock. The Revd. Mr. Herchmer whose station is at Beausoleil Island, visits here about twice a year.

Oct. 29th – A very heavy rain and the school house in which we had taken shelter being comfortable compared to a tent or to traveling against a heavy wind and rain, we chose to remain in it. Went on to the highest rock to look round for their gardens but could not see one acre of ground fit for cultivation – the whole is a barren rock but they say their gardens are at the distance of a mile

where the land is good – this, I consider, from the nature of the country very unlikely, and that no encouragement should be given them to remain here.

Oct. 30th – The rain having ceased and tho' some snow had fallen, we made a start at 9 – we had some difficulty in rounding some points of main land which projected into the lake and where surf was breaking furiously after which we got under the shelter of the island and by the adroit guidance of our crew succeeded in doubling Point Aux Bain where the sea and breakers were rolling awfully and we encamped near Shaw-aniga.

Oct. 31st – Rose at daybreak and went in quest of Indians which I had directed to await our arrival at this point, but after we paddled for many hours among the Islands to no purpose, and having made one portage in our route we put ashore to breakfast, then proceeded on our journey with a fair wind – stopping a short time to visit “Turtle Head”, a rock so called from a projection resembling the head of a turtle, and where we found many pieces of tobacco carefully laid on the head and deposited by the natives as a sacrifice.

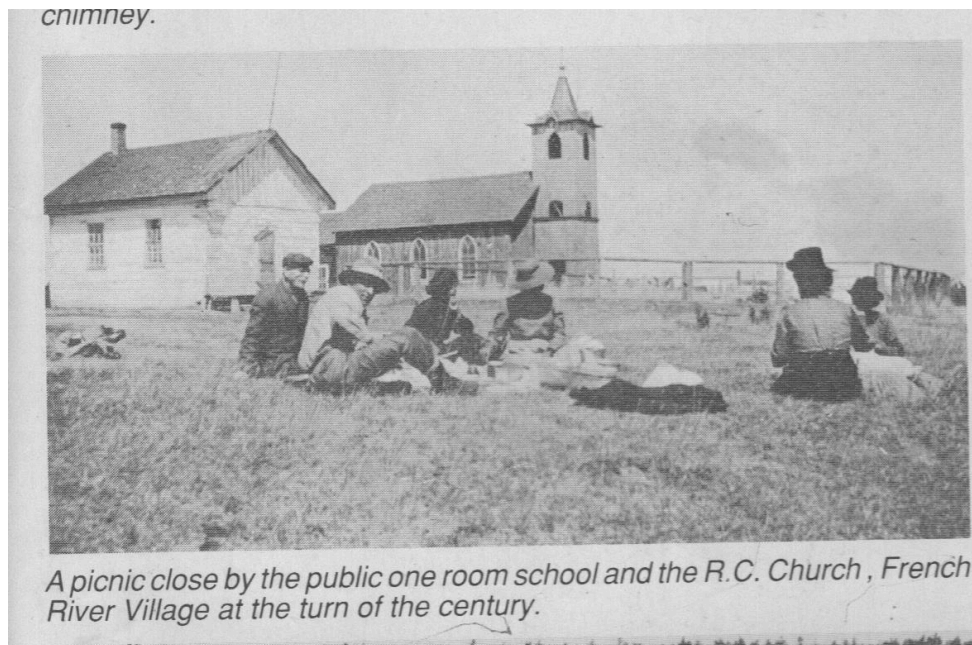
Continuing our route under a smart breeze aft, we reached Sandy Island, here we met one of the late Me-twa-aushe[']s sons who informed us the Indians we had been looking for in the morning were at Penetanguishene. It was now about 5 and we soon found a place to encamp at Chevaliers Fishing Station. The wind having now abated, we concluded not to pitch our tent and [to] start at 12, but the moon not giving much light we did not leave till 2. I could not sleep from anxiety.

[Document 56 Item: Six typed transcripts from T.G. Anderson's "Diary," dated 5 September 1849. | Huronia Museum - Thomas Gummersall Anderson \(wordpress.com\)](#)

At p 2, this mention for Reverend Herkimer, “Jacob, Johan Jost's youngest son, moved to Toronto in 1797 where he became a merchant. He was drowned off Presque Isle in 1804. He had several children by a woman of the Credit Chippewas. The youngest son was Reverend William Herkimer (ominwahjewan) a Methodist minister among the Indians, 1843-1874. He used to visit his cousin Reverend William Macaulay Herchmer, Lawrence's son, in Kingston.”

[Herchmer_Family-2253.pdf \(queensu.ca\)](#)

image of the “Schoolhouse” at Coponaning, at p 297 from William Campbells book



Coponaning existed between 1875 and 1910, until the saw mill was dismantled and moved to the Pickerel reserve, the Newton family was a built in feature that came with the Ontario Lumber Company sawmill that came from Three Rivers Quebec and followed the mill to Pickerel residing upon I.R #13, so too did Dean Udy, and several others

Within the records of the Genealogies by Joseph Sprecht the Native inhabitants of the Coponaning/ French River Village townsite are recorded, these are the Wagemake, Ashawasega, Kagaggins (Chaughis), Kekekons, Issac, Monague, families

1876 – The Indian Act is the primary law the federal government uses to administer Indian status, local First Nations governments and the management of reserve land. It also outlines governmental obligations to First Nations peoples. The Indian Act pertains to people with Indian Status; it does not directly reference non-status First Nations people, the Métis or Inuit. First introduced in 1876, the Act subsumed a number of colonial laws that aimed to eliminate First Nations culture in favour of assimilation into Euro-Canadian society. The Act has been amended several times, most significantly in 1951 and 1985, [Indian Act | The Canadian Encyclopedia](#)

1877 / 1878 – Henvey Inlet Requests help to establish a School, Government of Canada files 2003 #72 [Collection Search - Library and Archives Canada \(bac-lac.gc.ca\)](#)

 **File Title:** PARRY SOUND - SUPERINTENDENT CHARLES SKENE STATES THAT THE INDIANS OF HENVEY INLET REQUEST HELP TO ESTABLISH A SCHOOL
Keywords: PARRY SOUND SKENE CHARLES
Outside Dates: 1877-1878
Finding Aid number: 10-10

1881 – Lake of Two Mountains Agency – Petition from Indians of the Rouge and North Nation Rivers to receive a reserve in the township of Labelle, Ottawa county, showing the signatures of Chapatiste Amikwape [BERNARD] Chan [Jean] Amikwape France Amikwape Japiien [Xavier]Amikwape Antowen [Antoine] Amikwape Charls [Charles] Amikwape [Microsoft Word - 01 Pétition 1881.docx \(weskarini.ca\)](#)

A translation of the petition,

Petition¹ from the Indians of the Rouge and Petite-Nation Rivers

To the Honourable Superintendent General of Indian Affairs, Ottawa

We, the undersigned, the Indians of the Rouge and Petite-Nation Rivers, submit that the territory adjacent to the said rivers was surveyed, that the population has grown and that consequently the animals of the forest that ensure our subsistence have been slaughtered and chased away, and are gradually disappearing. We, the petitioners, have to abandon our traditional trapping activities and have to support our families by other means. We are very poor and without resources to buy lands from the government. We humbly submit that it will please you to grant us and our families 2000 acres of land located in the Township of Labelle², Ottawa County, or as you please, in an adjacent location should this be impossible for us to obtain. As mentioned above, we are very poor and have large families among our people. Farm implements, seeds, and provisions would be of great help and much appreciated.

Please rest assured that we shall remain forever grateful.

(Translation by the author)

¹ *Petitions from Indians of the Rouge and North Nation Rivers to receive a reserve in the township of Labelle, Ottawa county.* The petition includes 48 names from the Rouge and 22 names from the Petite-Nation. Each group can include a head of the family, his sons, his grandsons of any age, a brother, his grandfather or an uncle. The wives and daughters are absent from the petition.

² Almost the entire Township of Labelle is part of the Papineau-Labelle Wildlife Reserve.

1881- Gibson Iroquois (Wahta) Aboriginal Ontario, historical Perspectives on the First Nations, Edward S Rogers and Donald B Smith 1994 p268/271

and Harvest ceremonies. Associated with the Longhouse religion were two “curing societies,” the False Face and Little Water societies. Belief in the curing societies remained strong, and Christians, as well as Longhouse followers, belonged. Individuals cured by one of the societies could become members of it. Since dreaming was closely associated with curing, another way to gain membership was to have dreamt of doing so. When a person became ill, he or she sometimes consulted individuals recognized for their skills in divining the future from dreams, to gain information as to the appropriate cure. In addition, the Oneida believed deeply in the supernatural and the efficacy of magic potions.

In spite of the challenges they faced, the Oneida made a successful adaptation to their new surroundings in Ontario. They escaped from their impoverished condition in New York to build a new community on the banks of the Thames River. Further north in Muskoka other Iroquois settled four decades later, refugees from Kanesatake, or Oka, at Lake of Two Mountains fifty kilometres west of Montreal.

Gibson Iroquois (Wahta Mohawk)¹⁷

The Iroquois who live today at Gibson, adjacent to the town of Bala in Muskoka, arrived over a century ago. They emigrated from the Lake of Two Mountains in the 1880s to their new home in Ontario. They trace their ancestry back to those Iroquois who in the late seventeenth century moved from present-day New York State first to a mission adjacent to the French settlement at Montreal and later to Sault au Récollet on the Island of Montreal. In 1717 the King of France granted the Seminary of St. Sulpice a seigniory at Lake of Two Mountains. Four years later the Sulpician fathers transferred their mission to Lake of Two Mountains and welcomed to it some Algonquian-speaking Indians as well as the Iroquois from Sault au Récollet.

After the British conquest, troubles arose immediately between the Mohawk and the Sulpicians over the issue of the ownership of the seigniory. The Mohawk believed they had been granted the land at Lake of Two Mountains for their use and benefit by the French Crown; the Sulpicians thought otherwise. In the 1870s Methodist missionaries (who supported the Indians’ land claim) converted many of the Roman Catholic Iroquois. In 1880 the Department of Indian Affairs asked the Province of Ontario for a block of land within the township of Gibson for the Protestant Lake of Two Mountains Mohawk, where they might establish a settlement and clear the land for farms. As the Protestant Mohawk themselves had selected this location, the government hoped that their migration would resolve the controversy.

A year later, in 1881, the Ontario and Canadian governments reached an agreement by which Ontario sold to the Department of Indian Affairs 10 400 hectares in the township of Gibson where all the Protestant families of “Oka Indians” might settle. Ontario insisted that the Indians must fulfil the “settlement duties” required of all settlers as provided for by the Free Grant and Homestead Act. These duties included the clearing of at least six hectares annually for five years and the construction of a house at least six by seven metres. Finally, after years of discussion regarding the terms of the transfer of land and the Indians’ duty to adhere to the terms set forth in the Free Grant and Homestead Act, a reserve was officially created in 1918. The Gibson Indian Reserve, however, contained only some 6 000 hectares, 4 450 hectares less than originally specified.

During the early 1880s, Protestant Mohawk and a few Algonquians had left Lake of Two Mountains and settled on the lands that later became known as the Gibson Indian Reserve. An estimated twenty-five families took up residence near Bala.¹⁸ By 1910, 130 Indians resided in the settlement. In the initial years a few became discouraged and returned to Oka.

In time, the Mohawk cleared land and erected dwellings. They acquired a small house to use as a school and hired a young Indian girl at twenty dollars



Early Iroquois settlers at Gibson. This photo was taken by John Boyd at the Sahanatian Post Office in 1888.

National Archives of Canada, RD 46

a month as the teacher. The community built a proper schoolhouse in 1883. A work bee consisting of the whole community undertook the task of building the first church. In 1909 they built a new Methodist church, this time in a more central location. The decision to move the church, however, proved controversial. The community became split and bitter feelings arose.

For many years after their arrival, these Mohawk depended on hunting and fishing for their livelihood. They caught as many fish as possible during the fall, then smoked or salted the fish for use during the winter. During the late fall they hunted deer and dried the meat for later use. The men tanned the hides from which the women made moccasins worn year-round. They also cut the hides into babiche for use as cordage. With the arrival of spring, the people, young and old alike, tapped the maple trees and prepared syrup and sugar. Spiles of cedar were employed to tap the trees, and log troughs held the sap before it was boiled down in large iron kettles. The people gathered the sap in the morning before the crust on the snow had had time to melt. Maple sugar was used in the cooking of berries and wild apples.

Farming gradually became an important activity. To clear the land, the Indians felled the trees and with hand pikes and/or oxen assembled and burnt the logs. Eventually each farm consisted of from three to eight hectares of cleared land. Whenever a family needed help, neighbours assisted. Each spring the Mohawk ploughed their fields and planted their crops. Each day after supper, which often consisted of corn bread, corn soup, venison, and



Ontario Ministry of Natural Resources

Camp Sahanatien, near the Gibson Indian Reserve. The lumber camp was owned by Jim Sahanatien, a member of the Gibson Mohawk community. Fourth from the right, he is seen with the other members of the community, c. 1905.

meat and apple pies, the Mohawk held a prayer meeting at which they sang Methodist hymns in Mohawk. Corn, harvested in October, was perhaps the most important crop grown, then hay for livestock. Each fall (after the crops had been harvested) the Mohawk held a wood-cutting bee, putting up firewood for the winter ahead. By 1900 every farm family had from ten to twenty-five head of cattle, one or more horses, and some pigs and chickens.

Besides working the land, some Gibson Mohawk found seasonal employment in nearby lumber camps. Wages ranged between eight and twelve dollars – later as much as sixteen dollars – per month. Board consisted of “yellow bread,” boiled and fried pork, and white beans. With income so earned or by barter, family heads once or twice a month made their way to the stores in Bala, where they purchased food, most often flour, a man often returning home with a 100-pound (45 kilo) sack on his back.

As at other Indian communities in Southern Ontario, farming declined at Gibson after the First World War. By the mid-twentieth century the Gibson Mohawk, like the Iroquois living in the four other Iroquois communities in Ontario, began to experience more changes in their way of life (see chapter 15).

NOTES

- 1 James White, ed., *Handbook of Indians of Canada* (New York 1969), 405
- 2 The Iroquois who founded Akwasasne were soon joined by some Abenaki who had fled their village of St. Francis, near Sorel, following a raid on it by Robert Rogers and his Rangers in 1759. Most of them moved back to their rebuilt mission at Odanak at the mouth of the St. Francis River, immediately east of Montreal. A few Abenaki, however, did remain with the Akwasasne Iroquois. See Gordon M. Day, *The Identity of the Saint Francis Indians*, Canadian Ethnology Service, Mercury ser., paper no. 71 (Ottawa 1981), 74
- 3 Elizabeth Simcoe, *Diary*, ed. J. Ross Robertson (Toronto 1911), 175
- 4 Charles J. Kappler, comp., *Indian Affairs: Laws and Treaties*, 5 vols. (Washington, D.C. 1904–41; reprint, New York 1971), 2:45–6; William N. Fenton and Elisabeth Tooker, “Mohawk,” in *Handbook of North American Indians*, vol. 15: *Northeast*, ed. Bruce G. Trigger (Washington, D.C. 1978), 477; Jack A. Frisch, “Revitalization, Nativism and Tribalism among the St. Regis Mohawks” (PhD thesis, Indiana University, 1970), 69–70
- 5 Fenton and Tooker, “Mohawk,” 477
- 6 Frisch, “Revitalization,” 69–70; Fenton and Tooker, “Mohawk,” 477
- 7 Jack A. Frisch, “Tribalism among the St. Regis Mohawks: A Search for Self-identity,” *Anthropologica* 12, no. 1 (1970): 209–10
- 8 A.F. Chamberlain, “Iroquois in Western Canada,” *American Anthropologist* 6, no. 4 (1904): 459–63; A.M. Josephy, *The Nez Percé Indians and the Opening of the Northwest* (New Haven 1965); R.E. Lamb, *Thunder in the North* (New York 1957);

1883 – Report relating to the affairs of the Oka Indians made to the superintendent general of Indian Affairs / by William Scott, at p5/6 “I have already stated that the subject has occasioned me great anxiety for some months past, but my time has been specially devoted to the Oka Indians - and their position, by reason of a communication which appeared in one of the Montreal evening papers respecting the Oka Indians, last December. It contains several statements which go to show that the long-standing difficulties between the Indians and the Seminary are yet unsettled. It would appear also that the Dominion Government, or the Department of Indian Affairs, is blamed for the continuance of strife and unpleasantness. Among other things, the Indians who visited the newspaper office are reported to have said: "This they wish the Government to do: to state plainly to whom the property belongs. if they can show that they (the Indians) have no claim to it, then they will leave the Seminary in undisputed possession; out if the Seminary have no rights, they wish them to go, or if both have rights, then each should exercise their rights in peace." The whole interview as reported leaves the impression that the Indians have never been informed of their position on the Seignior of the Lake of Two Mountains, and further, it is to be inferred that the legal status of the Seminary is yet an en question, and therefore certain friends of the Indians in Montreal and else where are warranted in encouraging the Indians to claim the lands as proprietors thereof. In regard to the Dominion Government, it is not probable that the Department having charge-of Indian affairs has to this day left the Indians in ignorance of their true relation to the land and to the Seminary.* In fact, it is not so, but the persistent way in 'which some people continue to speak and write on the subject,would lead to the' supposition that the question of title is unsettled. and uncertain, and that therefore it is right and proper to protract agitation on the subject in the hope of gain to the Indians. [Report relating to the affairs of the Oka India... - title page - Canadiana Online](#)

1884 – Self Government by Indians, House of Commons Debates, 5th Parliament, 2nd Session : Vol. 1 p 538/542, an excerpt of the exemption of the Oka Indians,, (Note Mr Blake)

that there is an attempt in this bill to meet his views.

Mr. DESJARDINS. I suppose this Bill is not intended to have any effect on the Indians of Oka? They are not in the reserves, and I suppose they are not on the same terms as the Indians in other parts of the Dominion.

Sir JOHN A. MACDONALD. No; it will not have anything to do with the Indians of Oka. They are on the Seignior, owned by the gentlemen of St. Sulpice. They are occupants on the estate of another party. That is not an Indian reserve in any sense.

Mr. CHARLTON—an estimate of \$4,500,000 less than the alleged cost of this section of the road.

Sir CHARLES TUPPER. The hon. gentleman will remember that I said that was only for a tramway.

Mr. CHARLTON. Well, it was a road which was proposed to be a railway—a colonization road, as the hon. gentleman termed it—a road passing over a much more difficult section of country, with heavy bridges to construct, and a road that could not by any possibility have been constructed as cheap as the road now in existence; yet the hon. gentleman said this road was cheap in comparison with any estimate that had ever been made.

Sir CHARLES TUPPER. For a road of that character.

Mr. CHARLTON. The hon. gentleman is certainly rather reckless in his statements of figures, as has been shown to-night. I wish to reiterate the statement that has been made that we certainly do require more information in reference to this matter, before this House is in a position to judge as to whether this Company is entitled to receive from us a loan of \$22,500,000. Sir, we are dealing with the public interests, we are dealing with public funds, in the most reckless and the most unwarrantable manner. And I protest now, as I have done before, against the Government committing this country to undertakings in the dark—the country being in ignorance, and Parliament being in ignorance, of the condition of that Company and the manner in which that Company has carried on its operations. We know that the Company has received more than twice the sum of money it has expended upon the line it contracted to build; and there is something monstrous in the proposition made by these gentlemen, that the country should commit itself to this expenditure without Parliament being permitted to know all the facts in connection with the affairs of this Company. I believe there is no other country in the world where an attempt of this kind would be made, that there is no other country in the world that has a Government feeling itself so strong as to set at defiance all principles of prudence, all principles of honesty in the administration of affairs, in demanding that Parliament should commit the country to an expenditure of this extent in the absence of vital information, of information that we certainly ought to be possessed of, in order that we may know the full scope and possibilities of this measure.

Mr. PATERSON (Brant). I want to make one or two observations in answer to the reply of the Minister of Railways to my hon. friend for North Norfolk, who has just taken his seat, in reference to his estimates, in 1880, of the prairie section being for a cheaper road. The hon. gentleman has told us at different times since that statement was made in the House, that it was for that class of road. He did not tell us at the time he was submitting the returns that such was the case. But the point I call his attention to is this: that in 1880, when he gave his estimate of \$10,000 a mile or, with equipment, \$13,000 a mile, for the prairie section, he also gave his estimate for the cost of the Lake Superior division and an estimate of the western division in the mountains. I presume if he was giving estimates for a certain class of road over the prairie at that time, he was giving an estimate for a like road on the other portion. And the figures show that, in that estimate he then gave, the 335 miles from Jasper to Kamloops was to cost \$43,660 per mile. Now, then, we have ascertained from statements he has made, and from statements of the general manager, that the Company proposed to construct this first-class road from the Rockies to Kamloops, through a similar country, for the sum of \$10,100 per mile; that is, if we take the 300 miles which the hon. Minister gives as the distance, in the detailed statement he made to the House. I know he has varied that statement a few

Sir CHARLES TUPPER.

miles at different times, but the detailed statement of the distance, as I took it from his own very able speech, is 300 miles. The 300 miles, estimated at a cost of \$10,000 to complete, gives a cost of \$3,000,000. The estimate of 1880 for that road that was to be an inferior road, was \$43,660 per mile; therefore, in that particular, his estimate of 1880 was above the actual cost of construction by some \$10,000 per mile. Now, take the Lake Superior division. His estimated cost of 800 miles at that time was \$20,000,000, or \$33,333 per mile. Now, this, we gather from the general manager's estimate, will be sufficient to complete it. As for the 447 miles remaining to be completed, the figures given to us by the hon. member for Richmond and Wolfe (Mr. Ives), are to the effect that they will be completed for \$14,000,000, or \$31,320 per mile. On the Lake Superior section, the estimate of the Minister in 1880 is reduced by the actual estimate. While that is the fact, that the hon. gentleman over-estimated in 1880 the cost by \$10,000 per mile on the western section, and \$2,000 per mile on the Lake Superior section, we find this with respect to the prairie section: That the portion which he estimated to cost \$10,000 per mile, without equipment—and we are speaking without equipment in all these cases—has actually cost, according to the figures he himself furnished, by my strongest calculation, when I put in all the transportation charges, cost of supplies, &c., into the cost of construction, no less than \$19,143 per mile for 515 miles. I do not understand how the hon. gentleman can say that he was talking about a different class of road. I just mention this point, as the hon. gentleman stated in his observation in connection with the remarks made by the hon. member for North Norfolk (Mr. Charlton), that his estimate of 1880 might not be considered, because he was estimating on an entirely different class of road.

Mr. WATSON. I desire to occupy the attention of the House for a few moments. During the afternoon, in my absence, I believe, the Minister of Railways attacked me, and used some very strong and unparliamentary language, abusing me for voting as I did upon the Resolutions; but he subsequently apologized to the House. I wish this House to understand that I will never vote for party and sacrifice the interests of my constituents. I will give my vote independently, as I think best in the interests of the constituency I represent, in the interest of the Province, and for the good of the whole Dominion; and whenever I bring up a motion or move an amendment, I will state my reasons for so doing. I will not only give my reasons, but I will remain in my seat in the House and vote. In moving this amendment, I was only formulating the opinions of my constituents, and carrying out a pledge made to them during the election, that, at the first opportunity, I would move that this obnoxious monopoly clause be struck out of the Canadian Pacific Railway charter. I have done so, and notwithstanding the threats held out by the Minister of Agriculture, that I dare not present myself to my constituents after voting as I had done on these Resolutions, I would inform the hon. gentleman that I am prepared to answer to my constituents for every vote I have polled in the House, and not to the Minister of Agriculture; and I believe all I have stated in the House, on this question, will be endorsed by my constituents, and I will go back to that country with, probably, a cleaner sheet than the hon. members from that Province who voted for the Resolutions.

Motion agreed to; and Bill considered in Committee and reported.

SELF-GOVERNMENT BY INDIANS.

Sir JOHN A. MACDONALD moved the second reading of Bill (No. 23) for conferring certain privileges on the more

advanced bands of the Indians of Canada, with the view of training them for the exercise of municipal powers.

Mr. CHARLTON. Will the hon. gentleman explain the Bill?

Sir JOHN A. MACDONALD. I may say that I did, to a certain extent, explain the Bill when it was introduced. The Bill is for the purpose of encouraging the Indians of various bands to elect councillors, who will have powers analogous, to a certain extent, to those powers which are given to members of municipal councils. The measure is tentative to a certain extent, and the powers are limited, but it is hoped that the larger and more advanced bands will work upon this system, and as they prove themselves worthy and capable of carrying out the intention of this Act, Parliament will, by degrees, grant them more powers. It provides for the election of six councillors, and the elections are to be annual. The powers mentioned in the Act, to be exercised by the council, are as follows:—

"The council shall have power to make by-laws, rules and regulations, which, if approved and confirmed by the Superintendent-General, shall have force as law within and with respect to the reserve, and the Indians residing thereon, upon all or any of the following subjects, that is to say: The religious denomination to which the teacher or teachers of the school or schools established on the reserve shall belong, as being that of the majority of the Indians resident on the reserve; provided that the Roman Catholic or Protestant minority on the reserve may also have a separate school or schools with the approval of and under regulations to be made by the Governor in Council; the care of the public health; the observance of order and decorum at elections of councillors, meetings of the council, and assemblies of Indians on other occasions or generally on the reserve, by appointing constables and erecting lock ups or by the adoption of other legitimate means; the repression of intemperance and prodigality; the subdivision of the land in the reserve, and the distribution of the same among the members of the band; also, the setting apart for common use, wood land and land for other purposes."

There are also powers as to trespass by animals, the construction and repair of school houses and other buildings, roads and bridges, water courses, &c. These are the purposes of the Act, and the clauses are the mere machinery for carrying them out.

Mr. PATERSON (Brant). As nearly as I can understand, from a brief perusal of the Act, it, in fact, provides for the election of a council who shall discharge the duties, as nearly as may be, which have been discharged by the chiefs in the past.

Sir JOHN A. MACDONALD. Yes.

Mr. BLAKE. But the powers are much more extensive.

Sir JOHN A. MACDONALD. No; much the same.

Mr. WHITE (Hastings). I understand that the Bill makes provision for the collection of taxes on the reserves. This is a matter which will seriously affect the county of Hastings, for at present the Indians occupying the reserve in Tyendinaga pay no taxes, but the tenants residing on the Indian reserve pay taxes to the county. That county has spent a large sum of money in constructing gravel roads and building bridges; and if those taxes are to be paid to the Indians, and not to the county, it will be a serious injustice to other portions of the county, as Indians and whites alike, are allowed to use those roads and bridges. We have a number of bridges, as well as a large number of roads, which have been built entirely by the county, and as the Indians have a right to use them, I think, unless they are to be assumed by the Indians, it is only fair that they should contribute to the county funds. I would also like to ask, if the white settlers on the reserve are to be deprived of their right to the franchise?

Bill read the second time;

And the House resolved itself into Committee.

(In the Committee.)

On the preamble,

Sir JOHN A. MACDONALD. Though I am not in order, I may be allowed to say, with reference to what has been stated by my hon. friend from Hastings (Mr. White), that this Act is merely an experimental one, for the purpose of enabling the Indians to do by an elective council what the chiefs, by the Statute of 1880, have already the power to do. In some of the tribes or bands, those chiefs are elected now, in others the office is hereditary, and in other bands there is a mixture of both systems. This Bill is to provide that in those larger reserves where the Indians are more advanced in education, and feel more self-confident, more willing to undertake power and self-government, they shall elect their councils much the same as the whites do in the neighbouring townships. My hon. friend asks me if there is any provision for the Mohawk band, in the township of Tyendinaga, contributing towards keeping up the roads. That, I think, must be an arrangement between the band and the county. At all events, under this Act, the Indians have power to tax themselves for the construction, and maintenance, and improvement of the roads. As regards the franchise of the white men on the reserve, this Act does not deal with that at all. In the Franchise Bill, which is on the Order paper, some means may, perhaps, be taken to give votes to those white men on the Indian reserves, as well as, perhaps, to the Indians themselves who have habitations and have assumed the responsibilities of white men.

Mr. WHITE (Hastings). The explanation is, of course, all I want. I only wanted to protect the county and the white men on the Indian reserve. If the Franchise Bill does it, of course that is satisfactory.

On section 2,

Mr. PATERSON (Brant). This clause states that the term "reserve" includes two or more reserves, and the term "band" includes two or more bands, united for the purposes of this Act by the Order in Council applying it. Do I understand that it will be necessary for two bands to co-operate in each case? What is the meaning of this clause?

Sir JOHN A. MACDONALD. The word "reserve," in ordinary parlance, means a single reserve; but should there be two reserves of the same tribe of Indians near each other who wish to unite for the purposes of this Act, they may unite into one band, and have one elective council. That is merely enlarging the meaning of the word "reserve."

Mr. PATERSON (Brant). If they are of different tribes, may they be united?

Sir JOHN A. MACDONALD. Different bands of the same tribe.

On section 3,

Mr. PATERSON (Brant). Perhaps the hon. First Minister will favour the Committee by stating whether representations have been made to him with reference to this Act, by persons more directly interested, whether he thinks some of the more advanced bands will avail themselves of this Act, and what provision will be made for satisfying the honour—I suppose I may use the term—of the chiefs who will be dispossessed of power by this Act. Many of them are very tenacious of their power on the reserve, and I think, that unless some provision is made, their feeling of pride will prevent some of them from embracing the Act.

Sir JOHN A. MACDONALD. In some of the tribes there are hereditary, in others elective chiefs, in others hereditary and elective chiefs combined. There are great varieties of organizations in the different bands. It is not proposed in any way to affect the status or the rank of the chiefs; but, as in the Act of 1880, where an elective system

of chiefs has been adopted, the hereditary chiefs retain their rank, but lose their power. I will say to my hon. friend that I have received a good many suggestions from different bands of Indians—from educated men, who are quite capable of judging of the effect of this law. On the whole, the Bill has been favourably received by the more advanced bands. There is to be no force exercised on the Indians; this measure is only intended to give them the opportunity of adapting themselves to the white system as much as possible. Some of them are very anxious to stand on an equality with, and to have the same responsibilities and duties as the whites. Only a day or two ago, I received a very valuable paper from an educated professional man, who is an Indian, with respect to this Bill—from a gentleman whose opinion I value. I have only been able to look over it cursorily, and I shall not ask concurrence until I read this paper carefully, and see if any necessary amendments are suggested by it.

On section 5,

Mr. PATERSON (Brant). I think the hon. First Minister proposes to confer the franchise on the male Indians. He seems to have lost part of his gallantry, and draws the distinction in the case of the Indians, I suppose, because this Act is for municipal purposes. Of course, it may be that there are widows residing on the reserves who may be interested in the system of assessment which may be resorted to, and may have to pay taxes. I know that in some of the tribes the women have occupied a very prominent place. In the kindly tribe of the Mohawks, I think the right to nominate the successor is vested in the women.

Sir JOHN A. MACDONALD. I am glad to learn from my hon. friend that he is interested in extending the franchise. By slow degrees, the idea of placing woman on an equality with man has grown in the civilized world, but I do not know whether, among Indian tribes, the idea has reached that stage that it has in the Canadian Parliament. Perhaps my hon. friend, when he considers the matter, will move an amendment to extend the right of voting to the ladies of the Indians in his constituency, in whom he takes so fraternal and paternal an interest.

Mr. PATERSON (Brant). Will the hon. gentleman not take the responsibility?

On section 10,

Mr. PATERSON (Brant). The hon. First Minister is aware that in the largest reserve in Ontario there is a fund which was raised many years ago in England, and which was originally to be applied for the benefit of the Indians of British North America.

Sir JOHN A. MACDONALD. Through the New England Society.

Mr. PATERSON (Brant). Through the means of that society they, I think, maintain on this reserve some six or eight schools, and an industrial institute, also wholly, I believe, out of their funds. I presume there is nothing in this clause or Act that will affect the working of that in any way whatever.

Sir JOHN A. MACDONALD. Nothing whatever.

Mr. MITCHELL. Do the provisions of this Bill extend so as to include the Indian tribes in all parts of the Dominion—for instance, in the Maritime Provinces?

Sir JOHN A. MACDONALD. Yes.

On sub-section 3, section 10,

Mr. PATERSON (Brant). I would like to bring to the notice of the hon. First Minister whether there would be any objection to giving further powers under that sub-section. They have the power to make laws:

Sir JOHN A. MACDONALD.

"For the observance of order and decorum at elections of councillors, meetings of the council, and assemblies of Indians on other occasions, or generally on the reserve, by appointing constables and erecting lock-ups, or by the adoption of other legitimate means."

The question is, whether there would be any objections, in a large reserve numbering some thousands, to having a stipendiary magistrate live upon the reserve, with power to deal with questions coming up. We have found in times past that a great deal of litigation went on, which, instead of being discountenanced, was rather encouraged by the magistrates, so that a great deal of time was lost in trivial cases. In a large reserve it might be well to give the local commissioners the powers of stipendiary magistrate.

Sir JOHN A. MACDONALD. The hon. gentleman is quite right. In the last amended Indian Act, there is a provision by which the local agent or Indian agent may have the power of a stipendiary or police magistrate. I cannot, however, speak positively, as I do not expect this to come up to-night. The suggestion is well worthy of all consideration.

On sub-section 5, section 10,

Mr. PATERSON (Brant). One of the most difficult questions in the advancement of the Indian and in fitting him to assume the duties of citizenship and manhood, is to be found in the sub-division of these reserves. The Government of the hon. gentleman many years ago tried to advance the law in this respect, but there has been no progress made, and I think the sub-division of a reserve a great difficulty. The intelligent Indian will, by thrift and industry, acquire the possession of 100 to 200 acres, while others will lose their land. Those frugal Indians are the class fitted to assume the duties of manhood, so they reply: we do not want the privileges of citizenship, which simply means the power to tax us and involve a surrender of more than half the possessions that we have. I certainly cannot find fault with the Minister for anything he has done, for, if he asked me how the remedy was to be brought about, I could not tell him, and I should not like to find fault with him unless I could suggest a remedy. But here is the difficulty of dealing with the matter. Whether this will remedy it or not I do not know. If the Indians can do it among themselves, that would be desirable; but, on the other hand, it would have to be guarded so that any rights which might have been acquired, whether legally or not, but rights recognized on the reserve for years and years, should be protected. It would never do to give any six men the power to go and arbitrarily change the bounds, although, I presume, the safety of that will be found in the fact that it will have to have the sanction of the Superintendent in Council before it is done, and that they would see that no injustice was done to any one.

Sir JOHN A. MACDONALD. The hon. gentleman is quite right. The old Enfranchisement Act, passed in old Canada, when Sir Edmund Head was Governor General, and Superintendent General of Indian Affairs, as well—and he took a great interest in that matter—was passed with a good intention, to encourage by degrees the Indians to enfranchise themselves, to become freeholders, and to assume the responsibilities of citizenship. But, in the first place, the machinery was rather cumbersome. By way of protecting the Indians from the consequences of their own improvidence, they were surrounded with so many safeguards that really it became rather a complicated system for them to obtain enfranchisement; and then there has been, as the hon. gentleman says, considerable reluctance among the Indians to adopt the Enfranchisement Act. They have great advantages as they are now. They have their reserves, they have their land in common, they deal with the land, after their own fashion, they do not pay any taxes, they are not obliged to serve in the militia or to serve on juries, and they really have all the advantages of the protection and

order maintained by the Government of the country; and yet, except by the purchase of dutiable goods, whether of Excise, like whisky, or imported goods, they contribute nothing to the public revenue. The Indians are quite well aware of that, and they resist the attempts of the Department of Indian Affairs to make them responsible fellow-subjects of ours. I know a case in Lower Canada, of an Indian who was a large merchant, worth, they say, from \$50,000 to \$100,000. When he was asked: "Why do you not become a white man and be elected to Parliament?" he would shrug his shoulders and say: "No; I am only a poor Indian." He did not wish to pay any contribution to the State. It is very difficult to get them to adopt the Enfranchisement Act. However, it had not been altogether a dead letter. In some instances it has been accepted to a very small degree, and I am not at all sure that, even in those instances, it has been altogether successful. The enfranchised father, who has proved himself worthy of it, occupies the estate, but too often it happens that the estate is dissipated by the children. They return to the semi-wild habits of the tribe, and the property is lost. Still, there must be an end to that sometime. The Indians are being now very well educated. I think the hon. gentleman would say that the Indians in his vicinity are an educated people on the whole, and there must be some time when they will cease to be in a state of tutelage, and will be obliged to assume the responsibilities of civilized men. This measure, however, does not affect that. The clause about the division of the estate is simply to introduce a system among the Council. If we can get the Council to pass some general law under this Bill, which is now before the Committee, by which the houses and improvements of individual Indians are recognized and protected, it will be a great step. There will be no forced rules, and, if the Indians in any given tribe have immemorially some arbitrary mode of sub-division, or a termination of the occupancy, we cannot help that. It would be very unwise to try to force white ideas on the red men prematurely. This is merely to make an attempt to encourage them to do it, if they will.

Mr. DAWSON. I think very few Indians have become enfranchised under the old Act, and it is highly desirable that there should be some provision made by which they could become enfranchised with greater facility than they can at present. There are a great many people treated as Indians who are really not Indians; they are only part Indians—less than half Indians. In the district I represent, there are a great many Indians and half Indians, and the half Indians are equal, in many cases, to their white neighbours, and just as fit to exercise the franchise. At West Bay, on the island of Manitoulin, for instance, there is a French settlement. They are more French than they are Indians; they are well educated, and they are very intelligent; they farm a little, and are well advanced. It is very hard that such of these people as desire to become enfranchised cannot do so without adhering to the very cumbersome and difficult provisions of the Act that now exists. I believe that very few indeed have become enfranchised under that Act, and if something could be introduced in some of these Acts which would simplify it, it would be a great benefit. Taking this case, where the Indians are to have separate holdings within the reserve, to have their own farms, but still the property to be, to a certain extent in common, under the Government, so that they are not to have the right to dispose of it, I think that at the same time they should be allowed the franchise, or the more intelligent of them might. Some standard should be established by which the intelligent Indians might be allowed to have the same privilege as their white neighbours. If they understood that they had that, it would tend to elevate them in their own estimation. Let them know that they

were equal to the white man when they conducted themselves like a white man and it would tend to their improvement.

Sir JOHN A. MACDONALD. I quite agree with my hon. friend, and I have given notice of a Bill for the amendment of the Indian Act of 1880. I have kept the two subjects separate. This is merely a tentative Bill to introduce quasi municipal institutions among the Indians themselves. It is that alone, and has nothing to do with any other subject. The other Bill, which stands for the second reading, is a Bill which I prepared for last Session, but other matters crowded it out, so that I could not lay it before the House. It is in type now, and the hon. gentleman will see that there is an attempt in that Bill to meet his views.

Mr. DESJARDINS. I suppose this Bill is not intended to have any effect on the Indians of Oka? They are not in the reserves, and I suppose they are not on the same terms as the Indians in other parts of the Dominion.

Sir JOHN A. MACDONALD. No; it will not have anything to do with the Indians of Oka. They are on the Seignior, owned by the gentlemen of St. Sulpice. They are occupants on the estate of another party. That is not an Indian reserve in any sense.

Mr. BLAKE. I should like to ask whether this clause, as to the prevention of trespass, is intended to prevent trespass exclusively by animals belonging to the reserve, or to apply generally to animals owned by persons outside of the reserve coming upon the reserve and trespassing. If the latter, it seems to me that it will be extremely convenient that the Bill should be the general law of the locality. Whatever is good enough on the subject of trespass, impounding, &c., for the white people, ought to be good enough as regards trespasses on the Indian lands, of the cattle of white people.

Sir JOHN A. MACDONALD. I take it that the Superintendent General will see that the law is applied, in all cases, equitably.

On the sub-section 10, section 10,

Mr. BLAKE. That is a serious thing—"the removal and punishment of persons trespassing upon the reserve, or frequenting it for improper purposes." That establishes a sort of criminal law. What is it proposed to make the maximum punishment?

Sir JOHN A. MACDONALD. In no case to exceed \$30 fine, and in no case to exceed thirty days' imprisonment. That is the Act of 1880.

On the sub-section 11, section 10,

Mr. PATERSON (Brant). I think that is a new provision. I think there has been no officer similar to a treasurer appointed for any of the bands before. I would just ask the First Minister, if this treasurer will have any moneys coming to his hands, other than the money that may be raised by levying and assessment upon property? Supposing the bands do not assess themselves, and expenses are incurred by the Council, said expenses would be defrayed out of the money that the bands receive from the Government. Will that money pass through the hands of the treasurer, or be disbursed by him?

Sir JOHN A. MACDONALD. No; but by the Superintendent, as heretofore.

Mr. PATERSON (Brant). The treasurer will have charge of no moneys except such as may be raised by tax levied on their lands?

Sir JOHN A. MACDONALD. This is one of the difficulties which my friend objects to. He suggests that there should be no treasurer, but that the local agent of each band should be in fact the treasurer of the band. I shall fully consider that point before concurrence.

On sub section 12, section 10,

Mr PATERSON. I see there is no provision made for the appointment of an assessor. The council of chiefs will act as assessors, I suppose?

Sir JOHN A. MACDONALD. No; they pass a by-law for raising money, and the by-law will provide for that. They will appoint the machinery, of course. It will be an annual assessment. This is really to encourage them to tax themselves. Sometimes they do subscribe very liberally, especially for educational purposes.

On section 11,

Mr. BLAKE. Why should not this be extended to the whites? It is an admirable clause: "Any member of a council elected under the provisions of this Act who shall be proved to be a habitual drunkard, or to be living in immorality, or to have accepted a bribe, or to have been guilty of dishonesty, or of malfeasance of office, shall be disqualified from acting as a member of the council."

Sir JOHN A. MACDONALD. It would be a very good clause for the whites.

Mr. BLAKE. Why should we be more moral with our Indian friends than with ourselves?

Sir JOHN A. MACDONALD. It might diminish the members of the Opposition.

Sir RICHARD CARTWRIGHT. We will risk it. Bill reported.

SECOND READINGS.

The following Bills were severally read the second time, considered in Committee, and reported:—

Bill (No. 36) to authorize a further advance to the Province of Manitoba, in aid of the Public Schools therein.—(Sir Leonard Tilley).

Bill (No. 37) to provide for the salary and travelling allowances of the Judge of the County Court of Cariboo, in the Province of British Columbia.—(Sir John A. Macdonald).

The following Bills were read the second time and referred to their respective Committees:—

Bill (No. 63) to consolidate certain railway companies therein mentioned under the name of the Eastern Railway Company of Canada.—(Mr. Macmaster).

Bill (No. 72) to incorporate the Guelph Junction Railway Company.—(Mr. Innes).

Bill (No. 94) to empower the Sovereign Fire Insurance Company to relinquish their charter, and to provide for the winding up of their affairs.—(Mr. Mackenzie).

Sir JOHN A. MACDONALD moved the adjournment of the House.

Motion agreed to; and (at 10 o'clock, p.m.) the House adjourned.

HOUSE OF COMMONS.

THURSDAY, 28th February, 1884.

The SPEAKER took the Chair at Three o'clock.

PRAYERS.

THE MINISTER OF RAILWAYS AND THE HIGH COMMISSIONERSHIP.

Mr. BLAKE. I rise to a question of privilege. Yesterday, in looking over the proceedings of this House for the Sir JOHN A. MACDONALD,

previous day, and also over some returns, I discovered that, under the law, Sir Charles Tupper had forfeited his seat in the Canadian Parliament, and I felt it to be my duty, having received that information, to apprise the hon. the Minister of Railways that I would take the earliest opportunity of bringing the matter before the House, and I wrote him the following letter:—

"Wednesday, 27th February, 1884.

"Dear Sir—I have this afternoon had an opportunity to examine the papers laid on the Table last night, and, being of opinion that the seat for Cumberland is, on the facts disclosed, vacant, I beg to apprise you that I shall bring the question before the House to-morrow.

"Yours faithfully,

"EDWARD BLAKE."

I feel, Mr. Speaker, that it is imperative not to lose an instant, in the situation in which we are at present, in laying the facts before the House and asking for its judgment upon them. If it be the case that, many months ago, a Minister of the Crown in Canada has, at the request of his colleagues, accepted an office which not only vacates his seat, but renders him ineligible for a seat in the House of Commons, if that be the case and that Minister has, since that time, retained his place in the Cabinet, I think you will agree with me that, if we pause there, the situation is grave enough. It is not necessary to elaborate the constitutional doctrine upon that point. I shall trouble the House with two brief extracts from our standard work on the subject, one the opinion of the writer, the other a citation in support of that opinion:—

"While, as we have seen, there is no absolute necessity for every member of the Cabinet to hold a Departmental office under the Crown, the spirit of the constitution requires that every one occupying a seat in the Cabinet should also be a member of one or other of the Houses of Parliament, and no one should be introduced into the Cabinet, or be permitted to continue therein, who is out of Parliament; unless he is likely to be returned by some constituency within a reasonable period."

One of the cases cited is that—

"In 1875, when Sir Robert Peel's Ministry was being constructed, it was determined to confer a seat in the Cabinet upon Sir George Murray, the Master-General of the Ordnance. He accordingly became a candidate for a seat in the House of Commons, but was defeated in the County of Perth. It was then agreed, between Sir Robert Peel and the Duke of Wellington, that it was inexpedient, and would establish an inconvenient precedent, were he to continue in the Cabinet. After his rejection at Perth, Sir George Murray volunteered to resign his Departmental office, but Sir Richard Peel wrote and urged him to retain it. He added, however, 'I have more difficulty about the Cabinet, and I need not say solely and exclusively on the score of constitutional precedent. The holding of a seat in the Cabinet by a responsible adviser of the Crown—that adviser being neither in the House of Lords nor Commons—is, I fear, extremely unusual, if not unprecedented, in modern times.' Of course, if there were any immediate prospect of your return, the objection could not apply. After this Sir George ceased to attend the Cabinet councils, although he continued at the head of the Ordnance Department until a change of Ministry occurred."

I say that, if it be the case that a Minister of the Crown has accepted, and has for some months held, an office which not merely vacates his seat, but renders him ineligible for a seat in this House, the situation, if we went no further, is grave. But, if public attention, at the time of that appointment, being directed to the circumstances and to the difficulties with reference to the seat in Parliament, which apparently grew out of it, were diverted from those difficulties by a statement in the Ministerial organs, obviously and necessarily, from the nature of the case, inspired, a statement that these difficulties did not exist, because no emolument was attached to the office, under the terms of the arrangement with the Minister, if the public was deceived, if the Parliament was deceived, if the people were deceived, by a statement of that description, and we were permitted to go on as long as we have gone on, on these terms, the situation would be still more grave. If, Sir, you find that a Minister has been sitting in this House when his seat is vacant and his election void, the situation is still graver. If you find that a Minister has been moving Resolutions, proposing Bills, pressing upon the con-

1884 – An Act for conferring certain privileges on the more advanced Bands of the Indians of Canada, with the view of training them for the exercise of municipal power

[4_1_010_1884-AN-ACT-FOR-CONFERRING-CERTAIN-PRIVILEGES-ON-THE-MORE-ADVANCED-BANDS-OF-INDIANS-OF-CANADA-WITH-VIEW-OF-TRAINING-THEM-FOR-THE-EXERCISE-OF-MUNICIPAL-POWERS-1.pdf \(kopiwadan.ca\)](#)

1888 – The Ontario Lands Case, the Argument of Mr Blake, St Catherines Milling and Lumber which cites Johnson V McIntosh (US Court) in its decision, P59 “I may refer for one instant to the case of Johnson v. McIntosh, with regard to the mode in which his Lordship Mr. Justice Strong, uses that case as establishing that the eminent judges who decided it determined that the proclamation was in absolute force in the Province of Quebec after 1774.” and “The United States accordingly always acted on the view that the proclamation was not operative to deprive Virginia of a single inch of soil to be added to Quebec ; so that the Quebec Act was utterly irrelevant to the consideration of any question which really arose in Johnson v. McIntosh. I make that brief statement because his Lordship appears to me to attach much importance to the language of the judges in that case.” [The Ontario lands case : Blake, Hon. Edward : Free Download, Borrow, and Streaming : Internet Archive](#)

The US Supreme Court ruled in 1823 that Indians do not own Land, The first of three court cases (the “Marshall Trilogy”) that become the foundation of American Indian law is decided. The case involves a series of land transfers. In the 1770s, Illinois and Piankeshaw Indians, in what is now Illinois State, sold some land to Thomas Johnson. After American independence, the Indians sold the same land to the U.S. government, which then sold it to William McIntosh. In Johnson v. McIntosh, the Supreme Court under Chief Justice John Marshall upholds the McIntosh family’s ownership of land purchased from the federal government. It reasons that since the federal government now controls the land, the Indians have only a “right of occupancy” and hold no title to the land. [Supreme Court rules American Indians do not own land - Timeline - Native Voices \(nih.gov\)](#) here i would like to point out the relevance of this citation found in the 1990 Civil and Property Rights Act.p29 “1. In all matters of controversy relative to property and civil rights, resort shall be had to the laws of England as they stood on the 15th day of October, 1792, as the rule for the decision of the same, and all matters relative to testimony and legal proof in the investigation of fact and the forms thereof in the courts of Ontario shall be regulated by the rules of evidence established in England, as they existed on that day, except so far as such laws and rules have been since repealed, altered, varied, modified or affected by any Act of the Imperial Parliament, still having the force of law in Ontario, or by any Act of the late Province of Upper Canada, or of the Province of Canada, or of the Province of Ontario, still having the force of law in Ontario [RSO 1990, c P.29 | Property and Civil Rights Act | CanLII](#)

1891 – Joseph Missabi “The Great Beaver”

[Library and Archives Canada, Bell Papers, Indian Legends by Joseph Missabi, 1891. MG 29, B15, Vol. 54, File 19]

Nenabozhoo hunts the Manitou-amik.

Told me on French River in 1891 by Joseph Missabi, a well known Indian of that region.

In the olden time, Kitchigami (Lake Superior) was the pond of the Great Beaver, the Manitou-amik. His dam was at the outlet where there is a rapid now, (Powiting), called Sault Ste Marie by the Frenchmen. The dam is all gone, but his lodge (amik-wish), may still be seen in the form of the steep island (The Pic), as you go into the Animikie-Wequet (Thunder Bay). Here he lived with his family in peace and quiet, for hundreds of years, till one day Nenabozhoo took it into his head to hunt him. The cunning old fellow thought to make a sure thing of killing Manitou-amik. So he sent his wife to the outlet (Cou-tchi-tching), to break the dam. This would lower the water very fast, and frighten Manitou-amik, and make him leave his lodge, to see what was the matter. When Nenabozhoo thought his wife had had time to get to the outlet and begin to break the dam, he went to watch the lodge. He was very near but Manitou-amik was too quick for him and got clear and made off with great speed for the outlet. This annoyed Nenabozhoo and he went after him. But he had to go round the north shore, while Manitou-amik swam straight through the middle of the pond. It took him only a few steps and jumps to get to the Cou-tchi-tching, but the beaver had been there before him. His wife had not been able to stop Manitou-amik from getting past the dam, and when Nenabozhoo arrived he was quite out of sight, going down the north side of Lake Huron. Nenabozhoo, already very angry with himself for letting the beaver escape from the lodge, was so enraged at his wife for not stopping him at the dam, that he gave her a terrible kick which sent her flying through the air. She came down on the north side and was changed to stone, forming the hill the Frenchmen call Gros Cap.

While Nenabozhoo was killing his wife, Manitou-amik hurried east, through the north channel and turned up the French River. At several places along the stream, especially at what you call Recollet Falls, he tore up the rocks and you may still see them scattered about in great heaps. This was caused by the back action of his feet as he scuttled along on his [illeg] because there was not water enough for him. He passed through Lake Nipissing and down the Ot-ta-wa Sipi to the big island where it joins the great river of the Noddawais. Here he stopped, and was turned to stone like his wife, forming a large hill (Montreal Mountain).

1897- Illegal signatures “Regarding the custom of Indian Agents and others of signing the names of Indians to Paylists and other documents illegally”, [HEADQUARTERS - OTTAWA - CIRCULAR SENT BY THE DEPUTY SUPERINTENDENT TO ALL INDIAN AGENTS IN ONTARIO ADVISING THEM TO EXERCISE GREAT CARE IN OBTAINING SIGNATURES OF INDIANS IN DOCUMENTS AND INSTRUCTING THAT ALL SIGNATURES BY "MARK" ONLY MUST BE WITNESSED BY SOMEONE OTHER THAN THE AGENT - Library and Archives Canada \(bac-lac.gc.ca\)](#)

Indian Affairs. (No 10, Volume 288, File 183,184)
PUBLIC ARCHIVES
ARCHIVES PUBLIQUES
CANADA

MEMO.

153184

ACTION

ACTION Continued

DEPARTMENT OF INDIAN AFFAIRS,

12/10 Feb 1897

J. A. Macrae

Regarding the custom
of Indian Agents & others
of signing names
of Indians to Pass
Books & other documents
illegally.

RED

11/183184

OFFICE OF THE
INSPECTOR OF INDIAN
AGENCIES AND RESERVES.

183184

Department of Indian Affairs,



Southampton 12th Feb. 1897



Sir,

I have the honour to direct your attention to a subject which in my opinion merits the attention of the Department viz. Indian signatures.

There is no doubt that it is, and has been, frequently the custom of traders and of our own officers to sign Indian names to documents such as acknowledgments of accounts, pay lists &c in a manner that had no legal significance whatever; in many cases Indians who purportedly have signed not even being present when the signing was done; in many, when they were present, the contents of the documents not being understood or the significance of the act of signature being entirely misrepresented, or misunderstood.

So common is this abuse that it is openly practised and the

The Deputy
Supt. General
of Indian Affairs
Ottawa.

Original
this subject in
letter of the 1st
Inst. dated
Jan. 20/97

Indian Affairs. (RG 10, Volume 2898, File 183,184)

PUBLIC ARCHIVES
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CANADA

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the sanction of custom is pleaded
when it is pointed to as being most
reprehensible. And so permissions
is its effect that unquestionable
evidence of loss of money, and deter-
ioration of moral sense is met
with at every turn upon the reserves.

It appears unnecessary to
dwell upon this matter. If signatures
to receipts, vouchers &c are not absolutely
bona fide & are to be filled in merely
to satisfy some rule of form, it
appears to me they had better ~~and~~ be
^{altogether} omitted, thus avoiding at once the
deception of which they become the
agents and the evils and dangers
attendant upon lax notions of
using the names of omnipotent
your obedt. servant
J. D. A. M.

Indian Affairs. (RG 10, Volume 2898, File 183,184)

PUBLIC ARCHIVES
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183,184

Department of Indian Affairs,
Ottawa, March 15th, 1897.

C I R C U L A R

Sir,

It has come to the knowledge of the Department that great laxity exists among merchants and the employees of the Department in regard to obtaining the signatures of Indians to documents such as acknowledgements of accounts, pay lists, &c. It is alleged that in many cases Indians whose signatures appear on documents were not even present when the signing was done, and in many others when the Indians were present the contents of the documents were not understood or the significance of the act of signature was misrepresented or misunderstood.

The Department therefore desires that in future great care be exercised in this matter, and that in all cases the contents of documents which Indians are to sign be first duly explained to them. Signatures of Indians made by mark only should in all cases be witnessed by some person other than the Agent, and every precaution should be taken to prevent the irregularities above referred to.

Your obedient servant,

Messrs.

THIS LETTER HAS BEEN SENT
Scoffield, Beattie,
Blomfield, Bennett,
Cameron, Donnelly,
English, McDougall, Hagan,
McIver, Stewart, McKelvey,
Ross, Price, Simpson,
Thackeray, Van Abbott, Dr. Walton,
Wadson, McPhed, Williams, McGibbon,
Egan.
Indian Agents, Ontario.

Deputy Superintendent General
of Indian Affairs.

Indian Affairs. (RG 10, Volume 2898, File 183,184)

PUBLIC ARCHIVES
ARCHIVES PUBLIQUES
CANADA

1899- Non Transmissible Titles, RG 10, v 2832 file 170.073-1 Reel # c-9660 the descendants of these named people persist as Henvey Inlet Band Members this day, attached are links to the Killarney history page, [Home Page for Killarney History](#) and under the Native Heritage section, “Most Killarney people trace their Native roots through Anishinaabe ancestors: the Ojibwe (also called Chippewa), the Odawa (also called Ottawa), and the Pottawatomi.” at [Native Heritage of Killarney Peoples \(killarneyhistory.com\)](#)

and “Shebahonaning/Killarney

Killarney village is located opposite George Island, at the entrance to the North Channel of Georgian Bay, on Lake Huron.

We had no electricity until 1951. We had no road access until 1962, when the 42-km Highway 637 was built through the wilderness to link our village with Highway 69. Until that time, we traveled 22 miles over the water or across the ice to reach Manitoulin Island, where we could access supplies. We were isolated during poor weather, when the ice was making, and during spring breakup.

Killarney people trace their roots through Anishinaabe ancestors: the Ojibwe, the Odawa, and the Pottawatomi. Our settlement predates Treaty No. 45 (1836) and the Robinson Huron Treaty (1850) and our territory has never been surrendered. On these lands we have continued to fish, hunt, trap, gather herbs, make sugar, pick berries, cut wood, and raise our families. Over 400 of our community members are registered Indians”.

BAND AFFILIATIONS, BY FAMILY NAME	
ANCESTRAL	PRESENT-DAY
Waikemahcai's Band	Henvey Inlet First Nation
(Now known as Henvey Inlet First Nation) Peshikence (Beauvais, Solomon, Tyson) Kebutoquai (de Lamorandiere) Tetepadkwe (de Lamorandiere)	(Formerly known as Waikemahcai's Band) Burke Hebert/Herbert Noble Pitfield Proulx Solomon Tyson
Shaimahgah's Band	Sagamok Anishnawbek
(One of 5 divisions of the Sagamok Band, Shaimahgah's Band was also called Spanish River Division 3, now known as Sagamok Anishnawbek) Sai sai go no kwe (de Lamorandiere, Burke, Loosemore, Solomon) Me aw we zhance (de Lamorandiere, Burke, Loosemore, Solomon) Recollet (Roque, Loosemore)	(One of 5 divisions of the Sagamok Band; Shaimahgah's Band was also called Spanish River Division 3, now known as Sagamok Anishnawbek) Beaucage Burke Duchesne Loosemore Proulx

Akwewok (Roque, Bernard, Loosemore, Pilon) Beaucage	
Tahgaiwenene's Band	Wahnapiatae First Nation
(Now known as Wahnapiatae First Nation) Akwewok (Roque, Loosemore) Metwikemekenang (Tranche, Tranchemontagne)	(Formerly known as Tahgaiwenene's Band) Bateman Roque Tyson
Manitoulin Unceded	Wikwemikong Unceded
(Now known as Wikwemikong Unceded) Bemanakinang (Bernard, Beaucage) Jacko (Green) Kijikopinensi (Bernard, Proulx) Kijiasoige (Green) Manidoshkay/Mendoshkin (de Lamorandiere) Pangowish (de Lamorandiere) Recollet (Bernard, Roque, Loosemore) Sagima Wawanons/Ningwawanons (Proulx) Wakegijig Wendebence	(Formerly known as Manitoulin Unceded) Beauvais Burke de Lamorandiere Loosemore Low Proulx Roque Wakegijig Wendebence
Painoquonaishkung Band	Magnettawan First Nation
(Now known as Magnettawan First Nation) Nowkwegahbow (Cooper, Hebert)	(Formerly known as Painoquonaishkung's Band) (None)
Kewaiconce's Band	Thessalon River First Nation
(Now known as Thessalon River First Nation) Peladeau (Bateman, Roque, Tyson) Ngonahbonaqua (Bateman, Roque, Tyson)	(Formerly known as Kewaiconce's Band) (None)
Chippewas of Nawash	Chippewas of Nawash
de Lamorandiere Proulx	(None)

Chippewas of Sarnia	Chippewas of Sarnia
Wapoose (Prue, Proulx, Bateman, Pitfield, Roque, Tilson, Tyson) Recollet (Pitfield, Tilson) Peladeau (Bateman, Roque, Tyson)	(None)
Canadian Branch of the Pottawatomis of Wisconsin	Not organized as a separate Band today
Ningwawanons (Proulx)	(None)
Source: http://www.killarneyhistory.com/Shebahonaning.html	

POTAWATOMI ANCESTRY OF KILLARNEY FAMILIES

[Families \(killarneyhistory.com\)](http://www.killarneyhistory.com)

EXCERPTS FROM TRANSCRIPTIONS: KILLARNEY ANCESTORS

For background information on the 1907 Wooster Roll of the Potawatomis of Wisconsin, and on Chisholm's 1919 Update of the Canadian Branch of the Potawatomis of Wisconsin

EXCERPTS FROM TRANSCRIPTIONS: KILLARNEY ANCESTORS

For background information on the 1907 Wooster Roll of the Potawatomis of Wisconsin, and on Chisholm's 1919 Update of the Canadian Branch of the Potawatomis of Wisconsin, [click here](#).

Killarney Ancestors Named on Indian Affairs' Copy of the Wooster Roll of the Potawatomis of Wisconsin, 1909

(In order of their appearance on the roll.)

NAME	AGE	SEX	POSITION	RESIDENCE
Proulx, Phileas (#1193)	63	M	head	Cape Croker
Proulx, John (#1285)	68	M	bro. #1193	Cape Croker
Lamorandiere, Mrs. Theresa (#1286)	45	F	dau.	Killarney, Manitoulin
Rock*, Mrs. Emma	23	F	dau. #1286	Killarney, Manitoulin
Lamorandiere, William	21	M	son	Killarney, Manitoulin
Lamorandiere, Charlotte	19	F	dau.	Killarney, Manitoulin
Lamorandiere, Elizabeth	17	F	dau.	Killarney, Manitoulin
Lamorandiere, James	15	M	son	Killarney, Manitoulin
Lamorandiere, Louis	13	M	son	Killarney, Manitoulin
Lamorandiere, Samuel	11	M	son	Killarney, Manitoulin
Proulx, Louis	43	M	son #1285	Address unknown
Proulx, Alexander	32	M	son #1285	Killarney, Ont.
Proulx, Napoleon	30	M	son #1285	Killarney, Ont.
Proulx, Charles	52	M	son #1285	Killarney, Ont.
Goignon**, Mrs. Mary Ann	48	F	sist. #1285	St. Louis, Missouri
Goignon**, Mary	18	F	dau.	Killarney, Ont.
Bernard, Mrs. Mary	50	F	dau. (sic)	Killarney, Ont.
Proulx, Oliver	41	F (sic)	dau. (sic)	Killarney, Ont.
Proulx, Charlotte Marcella	6	F	dau.	Killarney, Ont.
Proulx, Arthur	4	M	son	Killarney, Ont.
Mary	2	F	dau.	Killarney, Ont.
Proulx, John	1/2	M	son	Killarney, Ont.
Proulx, Stella	11	F	dau,	Killarney, Ont.
Proulx, Y'on (?)	2	M	son (twin)	Killarney, Ont.
Proulx, Bertha	3	F	dau.	Killarney, Ont.
Proulx, Jane (#1309)	36	F	dau, #1285	Killarney, Ont.
Proulx, Augustine	20	M	)	Killarney, Ont.
Proulx, Alfred	18	M	) illegit.	Killarney, Ont.
Proulx, Mina	16	F	) children	Killarney, Ont.
Proulx, John	14	M	) #1309	Killarney, Ont.
Proulx, Willie	5	M	)	Killarney, Ont.
Bisaillon, Mrs. Josephine	37	F		North Star Mines, Ont.
Bisaillon, Jerome	15	M	son	North Star Mines, Ont.
Bisaillon, Frederick	12	M	son	North Star Mines, Ont.
Bisaillon, Pheobe	10	F	dau.	North Star Mines, Ont.
Bisaillon, Clement	9	M		North Star Mines, Ont.
Bisaillon, Ernest	7	M	son	North Star Mines, Ont.
Bisaillon, Albert	4	M	son	North Star Mines, Ont.
Bisaillon, Wilfred	1/2	M	son	North Star Mines. Ont.
Assance***, Mrs. Elizabeth	34	F	sister #1829	South Bay, Ont.
Assance***, Clara	10	F	dau.	South Bay, Ont.
Assance***, Stanislaus	8	M	son	South Bay, Ont.
Assance***, Eugenie	4	F	dau.	South Bay, Ont.
Assance***, Josephine	1	F	dau.	South Bay, Ont.
Proulx, Alexander****(sic)	31	F	sister #1829	Killarney, Ont.
Proulx, Franklin	9	M	son)	Killarney, Ont.
Proulx, Frederick	6	M	) illegit.	Killarney, Ont.
Proulx, Rosalie	2	F	) children	Killarney, Ont.

NOTES

- * "Rock" is "Roque"
- ** "Goignon" is "Grignon" (also spelled "Greenough")
- *** "Assance" also known as "King"
- **** "Alexander" should be "Alexandrine"

Killarney Ancestors Named on Chisholm's Update of the Canadian Branch of the Potawatomis of Wisconsin, 1919

(In order of their appearance on the roll.)

NAME	CHILDREN	POST OFFICE
Bisaillon, Mrs. Josephine	Bissaillon, Jerome Bissaillon, Fred. Bissaillon, Phoebe Bissaillon, Clement Bissaillon, Ernest Bissaillon, Wilfred	Manitowaning, Ont. Manitowaning, Ont. Manitowaning, Ont. Manitowaning, Ont. Manitowaning, Ont. Manitowaning, Ont.
Gwahwinoes*, Proulx, Chas. Gwahwinoes*, Bena**, Mrs. Mary Gwahwinoes*, Bena**, Mich.	Bena, William Bena, Mary Bena, Doris	Killarney, Ont. Killarney, Ont. Killarney, Ont.
King***, Mrs. Elizabeth	King, Clara King, Stanislas King, Jennie King, Josephine King, Stella King, Catherine King, Zoe King, Rose	Manitowaning, Ont. Manitowaning, Ont. Manitowaning, Ont. Manitowaning, Ont. Manitowaning, Ont. Manitowaning, Ont. Manitowaning, Ont.
Lamorandiere, Mrs. Theresa P.****	Lamorandiere, P. Jno. Lamorandiere, P. Eliza Lamorandiere, P. Josephine Lamorandiere, P. Jennie Lamorandiere, P. Louis Lamorandiere, P. Sam. Lamorandiere, P. Jane Lamorandiere, P. Chas.	Killarney, Ont. Killarney, Ont. Killarney, Ont. Killarney, Ont. Killarney, Ont. Killarney, Ont. Killarney, Ont.
Proulx, Philias Proulx, Chas. Sr. Proulx, John Sr.*****	Kewakeshig, Michael	Cape Croker, Ont. Collins Inlet, Ont.
	Proulx, Alexander Proulx, Jane Proulx, Alfred Proulx, Mina Proulx, John Proulx, William Proulx, Mary Proulx, Louis Proulx, Napoleon Proulx, Stella Proulx, Charlotte Proulx, Mary Ann Proulx, Ambrose Proulx, Bertha Proulx, Louise Proulx, John Proulx, Zetta	Killarney, Ont. Killarney, Ont. Killarney, Ont. Killarney, Ont. Killarney, Ont. Killarney, Ont. Killarney, Ont. Killarney, Ont. Killarney, Ont. Killarney, Ont. Killarney, Ont. Killarney, Ont. Killarney, Ont. Killarney, Ont. Killarney, Ont.
Proulx, Oliver*****	Proulx, Franklin Proulx, Frederick Proulx, Leila	Killarney, Ont. Killarney, Ont. Killarney, Ont.
Proulx, Mrs. Alexandrine		Killarney, Ont.
Proulx, Mrs. Augusta Prue, Mrs. Louis Pilon, Mrs. Frank Roque, Alphonse Roque, Mrs. Emma Proulx Solomon, John Solomon, Mrs. Theresa	Roque, Romona Solomon, Joseph Solomon, Myrtle Mary J. Solomon, Rose Madeline	Killarney, Ont. Killarney, Ont. Killarney, Ont. Killarney, Ont. Killarney, Ont. Killarney, Ont. Killarney, Ont.

NOTES

- * "Gwahwinoes" is also known as "Ningwawanons, Wawanons"
- ** "Bena" is "Benang" (short form of "Bemanakinang")
- *** "King" is also known as "Assance"
- **** The letter "P" following this name stands for her maiden name "Proulx" -- note that this letter is also inserted into each of her children's names.
- ***** The "John Proulx Sr." named here refers to Jean Baptiste Proulx
- ***** Oliver Proulx was also known as "Pat" Proulx

Found at [Families\(killarneyhistory.com\)](http://Families(killarneyhistory.com))

Memorandum

The under-signed have carefully considered the principles laid down in Mr Macrae's report of 18th February last upon Robinson Treaty annuitants, which report was supported by a memorandum of Mr McKenna of 24th April last, approved by the Minister and, governed in the exercise of a discretion left to them under the last named approved memorandum, have revised the lists in the manner explained in their joint memorandum of the 1st June, current.

It seems to be necessary to now codify, as plainly as possible, the rules which have governed action, not only for the sake of immediate clearness, but for the guidance and knowledge of those who in the future may be called upon to re-examine cases of claims which we have dealt with, or to decide similar claims. This may be best be done by classifying those who are to continue to receive annuity, and those who are no longer to continue to do so.

The classes fall into three groups.

Group A. Entitled persons.

Group B. Persons not entitled but accorded non-transmissible title.

Group C. Persons not entitled and struck from the List.

Group A.

Consists of persons whose title we consider unassailable, descending in the male line perpetually. They are :-

Class 1. Persons of Indian Blood who belong to the Bands or tribes of Chiefs who were parties to the Treaty, and the lawful descendants of such persons.

Class 2. Persons of Indian blood who occupied and used the surrendered tract as Indians, and who belonged to

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The classes fall into three groups.

Group A. Entitled persons.

Group B. Persons not entitled but accorded non-transferable title.

Group C. Persons not entitled and struck from the List.

Group A.

Consists of persons whose title we consider unassailable, descending in the male line perpetually. They are :-

Class 1. Persons of Indian Blood who belong to the Bands or tribes of Chiefs who were parties to the Treaty, and the lawful descendants of such persons.

Class 2. Persons of Indian blood who occupied and used the surrendered tract as Indians, and who belonged to

to bands or tribes other than those whose chiefs were parties to the Treaties, and the lawful descendants of such persons.

Class 3. Persons not of Indian blood, who were inter-married with Indians of the surrendered tract, who themselves occupied and used that tract as Indians prior to the Treaty, and were attached by residence and common interest to any Indian society or community within that tract, and the lawful descendants of such persons.

Class 4. Persons who were classed as Indians by the Treaty Commissioner and were treated with as such; and the lawful descendants of such persons.

Group B.

Consists of those persons whose titles we have considered as non-transmissible or expiring with themselves.

They are :-

Class 5. Persons who inter-married with Indians of the surrendered tract and became attached by residence and common interest to any Indian society or community within the tract between the dates of the Treaty and of the Statute of 1859, which defined the term "Indian" and any of the lawful descendants of such persons who were on the lists in 1895.

Class 6. Persons who by the enactment of 1859 became Indians and the lawful descendants of such persons who were on the lists in 1895.

Class 7. Indians and other persons who have no absolute and inherent title to annuity, but who were on the pay-lists in 1895, whether they are resident upon Indian Reserves or non-resident.

Group C.

Consists of all persons belonging to the following classes, and these have been struck from the lists. They are :-

Class 8.

Class 8. Illegitimates born after 1895.

Class 9. Persons not entitled, whose names were added after 1895.

Class 10. Persons who have resided for five years continuously in a foreign country without the consent of the Superintendent General, or his Agent.

Class 11. Fictitious persons.

It is to be distinctly understood that in the future no claim to the annuity preferred on behalf of any person who is not on the lists will be entertained unless it comes within one of the classes of "Group A".

It is to be fully recognized that the classes comprised in "Group B" are composed of persons who are not entitled to annuity, but are now permitted to continue to receive it for life, only because it has once been accorded to them. But it need not be argued that persons similarly circumstanced, but who have never been granted the annuity, should not be granted it. Therefore claims made by persons not on the lists, who would fall into Group B, may be dismissed.

If any persons on the lists, whose title has not been impugned, belongs to Group "B" or "C" the Department should in all cases be advised.

Ottawa, 5th June, 1899

Indian Affairs. (RG 10, Volume 2832, File 170,073-1)

PUBLIC ARCHIVES
ARCHIVES PUBLIQUES
CANADA

320976

Henvey Inlet Band, Robinson Treaty Non-Transmissibles

No	Family Name	Age	Married	Single	Address	Remarks
32	Solomon. Widow. ^{James}	80	married	—	Steeleton, on.	James died 89 th of age
33	Solomon. Xavier	—	married	—	Steeleton.	Widower
"	" David.	—	—	Single	do	Son
34	Solomon. Dominick	—	—	Single	unknown	
38	Martel. M ^{rs}	—	married	—	Williamy	daughter of No. 30.
40	Solomon. Elisabeth	—	married	—	unknown	Widow
48	Solomon. Alex.	—	—	Single	unknown.	
61	Herbert. M ^{rs}	—	married	—	Williamy	daughter of No 30.
22	Tronche. Widow	—	married	—	unknown	mother of No 45.
45	Tronche. Joseph.	—	married	—	Collins Inlet	Father
"	" Madame	—	married	—	do	Mother
"	" Joseph. th	—	—	Single	do	Son
"	" William.	—	—	do	do	Son
"	" Coignes	—	—	do	do	daughter
No						
30	Missie Stephen	—	—	Single	Lake Temagami.	Shawana ga.

Indian Affairs. (RG 10, Volume 2832, File 170,073-1)

1907

PUBLIC ARCHIVES
ARCHIVES PUBLIQUES
CANADA

320976

Inset
Henvey Band Robinson Treaty, non-transmissibles

Number	Family Name	Age	Married	Single	Address	Remarks
28	Lamorandiere Alex.	64	married	—	Killarney, P.E.	Father
"	" Madame	63	"	—	do	Mother
"	" Mary	38	"	—	do	daughter
"	" Joseph	36	"	—	do	Son
"	" Louise	34	"	—	do	daughter
"	" Adele	32	"	—	do	do
"	" Philomena	29	"	—	do	do
"	" Pauline	26	"	—	do	do
"	" George	15	"	single	do	do
26	Lamorandiere Philo	—	married	—	Killarney	Father
"	" Madame	—	—	—	do	Mother
29	Solomon Joseph	—	married	—	Killarney	Father
"	" Madame	—	"	—	do	Mother
"	" Henry	—	—	—	do	Son
"	" Ernest	—	—	—	do	Son
30	Solomon William	—	married	—	Killarney	Father
"	" Madame	—	married	—	do	Mother
"	" Peter	31	do	—	do	Son
"	" Philomena	27	do	—	do	daughter
"	" Mary	25	do	—	do	do
"	" William	23	—	single	do	Son
"	" Nancy	20	—	"	do	daughter
"	" Joseph	20	—	"	do	Son
"	" Francis	17	—	"	do	Son
31	Solomon George	—	married	—	Killarney	Father
"	" Madame	—	do	—	do	Mother
"	" John	—	do	—	do	Son
"	" Joseph	—	—	single	do	do
"	" Mary Jane	—	married	—	do	do

Indian Affairs. (RG 10, Volume 2832, File 170,073-1)

PUBLIC ARCHIVES
 ARCHIVES PUBLIQUES
 CANADA

1901 – John Amikwabi (French River aka Coponaning) found in Ancestry.ca [Ancestry.ca - Ontario, Canada, Roman Catholic Baptisms, Marriages, and Burials, 1760-1923](#)

[THE MARRIAGE ACT, 1893.]
Schedule E.
Sections 24 and 25.

REGISTER OF MARRIAGES.

BRIDEGROOM	
His Name.	John Amikwabi
Age.	67
Residence when Married.	Kitchi Kitiganning
Place of Birth.	Okla
Bachelor or Widower (B. or W.)	W.
Occupation.	Hunting
Religious Denomination of Bridegroom.	R. C. o Ave
Names of Parents.	Michael Amikwabi & Seniors Bidaban
BRIDE	
Her Name.	Mary Iminadak
Age.	55
Residence when Married.	Kitchi Kitiganning
Place of Birth.	Manitowaning
Spinster or Widow (S. or W.)	W.
Religious Denomination of Bride.	R. C. Ave
Names of Parents.	Peter Iminadak & Mary Kaberias
Whether Married by License or Banns (L. or B.)	B.

SIGNATURES

of Bridegroom

of Bride

of Witnesses.

{	Willie Salondak
	Residence French River
{	W. J. Salondak
	Residence French River

I Certify the above named parties were Married by me at French River
in the County of ..., this 3rd day of November A.D. 1892

S. J. J. J.

1901 - Amab (Bob) Amikwabi see attached (Kitchi Kitiganning, Pickerel, Cantin island)
Ancestry.ca - Ontario, Canada, Roman Catholic Baptisms, Marriages, and Burials, 1760-1923

REGISTER OF MARRIAGES.

BRIDEGROOM	
His Name.	<i>Amah Simikwabi</i>
Age.	<i>28</i>
Residence when Married.	<i>Kitchi Kiti'gaming</i>
Place of Birth.	<i>Beauceage Reserve</i>
Bachelor or Widower (b. or w.)	<i>W.</i>
Occupation.	<i>Hunting</i>
Religious Denomination of Bridegroom.	<i>R. C.</i>
Names of Parents.	<i>John Simikwabi & Louise Beauceage</i>
BRIDE	
Her Name.	<i>Lisa Givassige</i>
Age.	<i>20</i>
Residence when Married.	<i>Kabekana</i>
Place of Birth.	<i>Kabekana</i>
Spinster or Widow (s. or w.)	<i>S.</i>
Religious Denomination of Bride.	<i>Methodist</i>
Names of Parents.	
Whether Married by License or Banns (L. or B.)	<i>B.</i>
SIGNATURES	
of Bridegroom	
of Bride	

of Witnesses.

Elias Givassige
Residence *Kitchi Kiti'gaming*
Hane
Residence

I Certify the above named parties were Married by me at *Kitchi Kiti'gaming*
in the County of _____, this *15th* day of *August* A.D. *1890*

S. Dupres

1890

278925



French River, Nov 1st
 W.B. McLean Esq.
 Harry [unclear]
 Dear Sir,

I have just received your letter of the 29th ult. re the C.P. Railway and our reserve and hasten to reply.

I enclose a map showing you that you have been misinformed about the building of the road on our reserve. You will see by the map that they have cut the right of way almost through our reserve regardless of what I say they go on doing just as they like. They are cutting just what timber they have a mind to. I was in the bush the other day and counted quite a few cords of wood cut, and quite a number of houses built on the reserve. Another complaint we have to make, they landed a lot of cattle on the North side of the River quite early in the season.

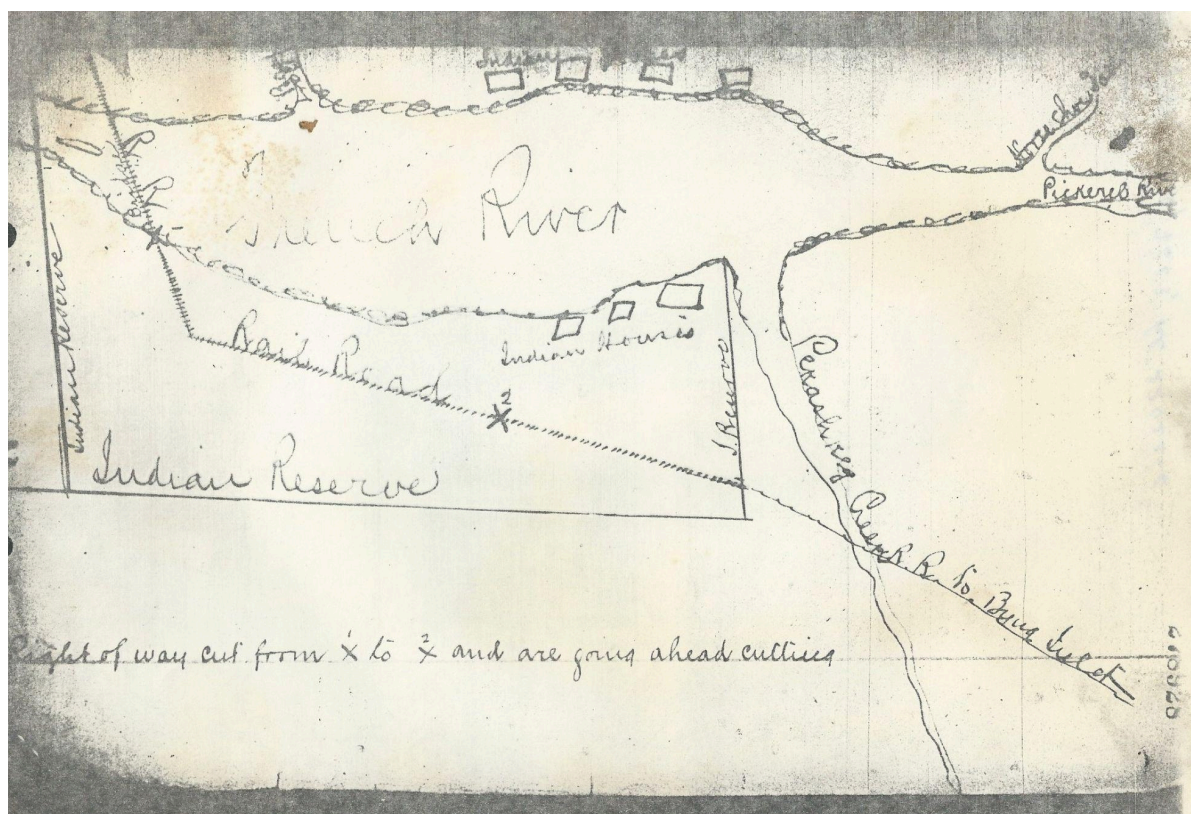
These beasts roamed around at large and broke into our gardens destroying nearly all of the stuff we had growing. And we have been without compensation for it. We don't like the manner in which they are treating us.

Respectfully

John A. [unclear]

Indian Affairs. (RG 10, Volume 7663, File 22022-6)

PUBLIC ARCHIVES
 ARCHIVES PUBLIQUES
 CANADA



1907 – Parry Sound Indian Agent D.F Macdonald, Minutes of Council meeting at Henvey Inlet Schoolhouse, the 2nd Chief, Noah Ashawasega Pointed out “They will keep on asking for more and more, then they will take the whole of the reserve and then we may go to Sheguaindah for good.” file number 317726

The Second Chief pointed out that on
Parry Island. the Parry Island Band. did not
surrender much more than half that amount of
land. to The Canada Atlantic Railway Co. And
the Canadian Northern Railway Co. have a large
Block of land. On the "North Side of the" Key river
They will keep on asking for more and more until they
will take the whole of the Reserve. And then we
may go. to Sheguiandah. for good.—

317210

Minutes of Council Meeting
Kenney Inlet Band.

July 23rd 1907

Chief Moses Oshowastokinim.
Called the meeting to Order in the School House
at 8.20. a.m. - The Chief called upon the Second
Chief. Noah. Ahshanasagay. to address the meeting
and Explain Why. he intended to resign. his position
as. Second Chief. or Councilor.

The. Second. Chief. stated. that he was found fault ^{with} too
often for not looking more closely after the business
interests of the Band. - He would say that. before the
advent of the Railways. There was very little work for
him to do. and. the pay was far too small. for the
work. and the backbiting of the members of the Band.
and he would. let some other person try the work. -

The Chief asked the Superintendent. to
produce the Plan. shewing where the Canadian. Northern
Railway wants acquire a portion of their Reserve.
The Plan was produced. and. fully explained to them
The number of acres. being required as shown by the
Plan. was 1.112 - 7. acres.

The Second. Chief pointed out that on
Parry Island. the Parry Island Band. did not
surrender much more than half that amount of
land. to The Canada Atlantic. Railway Co. And
the Canadian Northern Railway Co. have a large
Block of land. on the "North side of the" Key river
They will keep on asking for. more and more until they
will take the whole of the Reserve. And. then we
may go. to Sheguianchah. for good. -

"James Wickhamantik spoke for a few
minutes in Opposition to the last speaker. and
favoured the proposition of surrendering the Block
of land. required by the Railway. But the Indians

The Chief called on Peter Missabie. who spoke strong in favor of Reserving the Minerals As they all remember of The Old People saying that there was a mine found there. long long ago. if the Minerals were Reserved. he was willing to consent to let the Block go.

Alek Kewenaw. spoke along the same lines as the former speaker.

Chief Moses. Oshowastokinim Addressed the Council in favour of selling the Block required by the Railway. But they would not consent to the surrender of the Minerals — John Wickau-maukie. asked the Superintendent. if he would promise them that the Department would protect their Mining Rights on the land. after the Railway Co. got it.

The Superintendent. replied. that he would make no promises. that he could not carry out. They all knew him long enough and well. enough that when he made a promise. he carried it out. He would submit their wishes plainly to the Department. and the Department would do what it has always done. protect the interests of the Bands in fairness and justice.

The Chief then addressed the meeting for about half an hour. in favour of surrendering the Block of Land. — also the fourteen acres for a gravel pit. with the understanding that the lines be run around the 14 acres they require for gravel. &c. and if the Railway Company. commits a trespass

317276

It was moved by James Weckau-maukie Secy by John Weckau-maukie. That this Band Chief and Councilmen consent to sell 1.112-7 acres. Reserving the Mining Rights There on. And that no trespass will be allowed. On their Reserve. in any form such as cutting trees. or stay. Building of Camps Shacks Houses. tents. by their Agents. Employees. or any one belonging to the. Railway Company or Contractors.

Carried unanimously"

W. J. McDonald

1907 – Wooster Roll at p3 Location of Various Groups. These refugee, roving Indians are widely scattered in northern Wisconsin, Michigan, and in the Province of Ontario, Canada, at p 6 Canadian Indians of Pottawatomie Descent. Those that fled to Canada, and their descendants, are scattered along the northern shore, at distant inland, and on islands (including Great Manitoulin) from the eastern end of Lake Superior to the southeastern part of Lake Huron. They also reside along the entire mainland of Georgian Bay, and on the Canadian peninsula formed by that bay and lakes Huron, Erie, and Ontario.” at p8 Miscellaneous Groups, At the town of French River (Caponaning) on the northern mainland of Georgian Bay, nine persons were enrolled, four of whom receive no rights in Canada, p8/9 Political Status of Indians. The political status of these Indians, in whom the proportion of Canadian Indian blood (Chippewa usually) greatly predominates, is that of British subjects. At least this was the usual view of the Indian Agents of the Dominion Government who were consulted. At all the Indian reservations where these people are residing, they are allowed to hold lands which they cultivate, but the lands have not been allotted. The Indian Agent of the Christian Island band of Chippewas said that should the reservation be allotted it might be that the “American Indians” who receive no financial aid from the Dominion Government but are allowed to occupy and cultivate land, would be denied allotments of land by that Government. However, at some of the other Agencies visited, the officials in charge did not take the same view of the matter, but thought that the Indians of Wisconsin Pottawatomie descent would be given full rights, including allotments of land, with the other British subjects on the reservation. In Canada the Indian children follow the status of the father. In some cases, where a so called “American Indian” has married into a Canadian band or tribe, neither he nor his children receive any rights other than being allowed to occupy and cultivate lands. Again where a woman of similar descent so intermarries, she thereby becomes a member of the Canadian tribe, and she and her children receive full rights. In cases of illegitimate (Canadian) Indian children, the rules seem to be to deny them the rights enjoyed by their parents. As a rule the Indians found residing on Canadian reservations are occupying and cultivating lands, have fairly comfortable homes, are in a measure industrious, and seem prosperous. So far as we could observe, whiskey was kept away from them, and they appeared to be well contented with their lot. In most cases the information as to whether or not an enrolled person is receiving rights under the Canadian was obtained from Government officials in charge of the Agencies or reservations visited.

At some of the reservations the Agents were surprised to learn that certain apparently full blood Canadian Chippewas were of Wisconsin Pottawatomie descent.”

at p9 Rights of Canadian Indians in the Pending Claim. In the instructions of the Office it is said: The fact of their residence in a foreign country is held not to affect their right to enrollment with the Pottawatomies of Wisconsin for the purpose of the Act under which the roll is to be prepared. Recognizing clearly, as I do, that it is beyond the scope of your instructions to include in this report any discussion of the right of the enrolled Canadian Indians to share in the present claim, it is thought best, in order to furnish full information, to set out briefly their apparent status in Canada. With but few exceptions all the enrolled Indians found living on reservations are considered and treated as British subjects. They are allowed to occupy and cultivate lands and to make improvements thereon, have access to the schools, are in fairly prosperous condition, and are being well cared for by the Dominion authorities, being in general treated as are Indians whose ancestry has been solely Canadian. These Indians, who are for the most part the second generation removed from the original fugitive ancestors, are fully domiciled wards of the Dominion Government. Such rights as they may now have by reason of their small quantum of

American Pottawatomie blood would seem to exist merely as an interest in an estate—should the claim pending before the Congress be treated merely as an estate. If all descendants of the original Pottawatomies who refused to remove to Kansas, and for that reason received no benefits under the treaty, are to be recognized solely on the basis of descent, than it would seem that these Canadian Indians would be entitled to the same share in any fund arising from the claim as the Wisconsin Pottawatomies. With the few exceptions to be hereinafter mentioned, they are not homeless, are making rapid progress toward complete civilization, and in fact, seem to be much better off and better contented than their distant relatives in Wisconsin. Whether they will all be recognized eventually as Canadian Indians and accorded full rights, including allotments of land, is a matter I am unable to forecast. As hereinbefore reported the Canadian Indian Agents differ on this question, and there would seem to be no way of ascertaining definitely just how they are regarded by the Dominion Government and what rights they will eventually get, other than by submitting a list containing their names to that Government for information as to their present and probable future status. Certainly the equity on the side of their American relatives is much greater than in their case. The exception to which reference has heretofore been had are in the cases of the Wemigwans family at South Bay, Manitoulin Island, the non-reservation Tobey family, and all those Indians who do not live on reservations and are indicated on the schedule as “receiving no rights” in Canada. These it would seem should be placed on an equal footing with the Wisconsin Indians if a distinction is to be made”. Showing Pawis #1629/1635, other relevant names for this discussion are available in this list as occupants of 1854 Rowan Proclamation Lands . [\(1\) \(PDF\) 1907 Wooster Roll of Wisconsin Potawatomi | Larry Wyckoff - Academia.edu](#)

1908 – Amikwabi At Kitchi Kitiganning, Pickerel I.R #13 p 261/262 also footnote 278 Research Report on the Ownership of French River #13 (Pickerel) Territory, revised by Dr Rhonda Telford for the Union of Ontario Indians 2005 (need Link)

the re-survey of the limits of the Reserve in 1912, the following Indians were residing on the island,– Bob Amik-wabi, Sevier Mish-ki-osh, Andrew Amikwabi, Alexander Ache-wem-zie and Mary Ache-wem-zie and on the mainland there was only one Indian named Michael Moses. Each of these Indians had houses and a cemetery is also marked on the plan. **Two of these Indians, Alexander Ache-wem-zie and Sevier Mish-ki-osh are Nos. 50 and 54 in the Henvey Inlet list; the other four names cannot be identified on any list.**²⁷⁸ [emphasis added]

None of these names appeared in either the 6 March or the 11 October 1915 petitions.

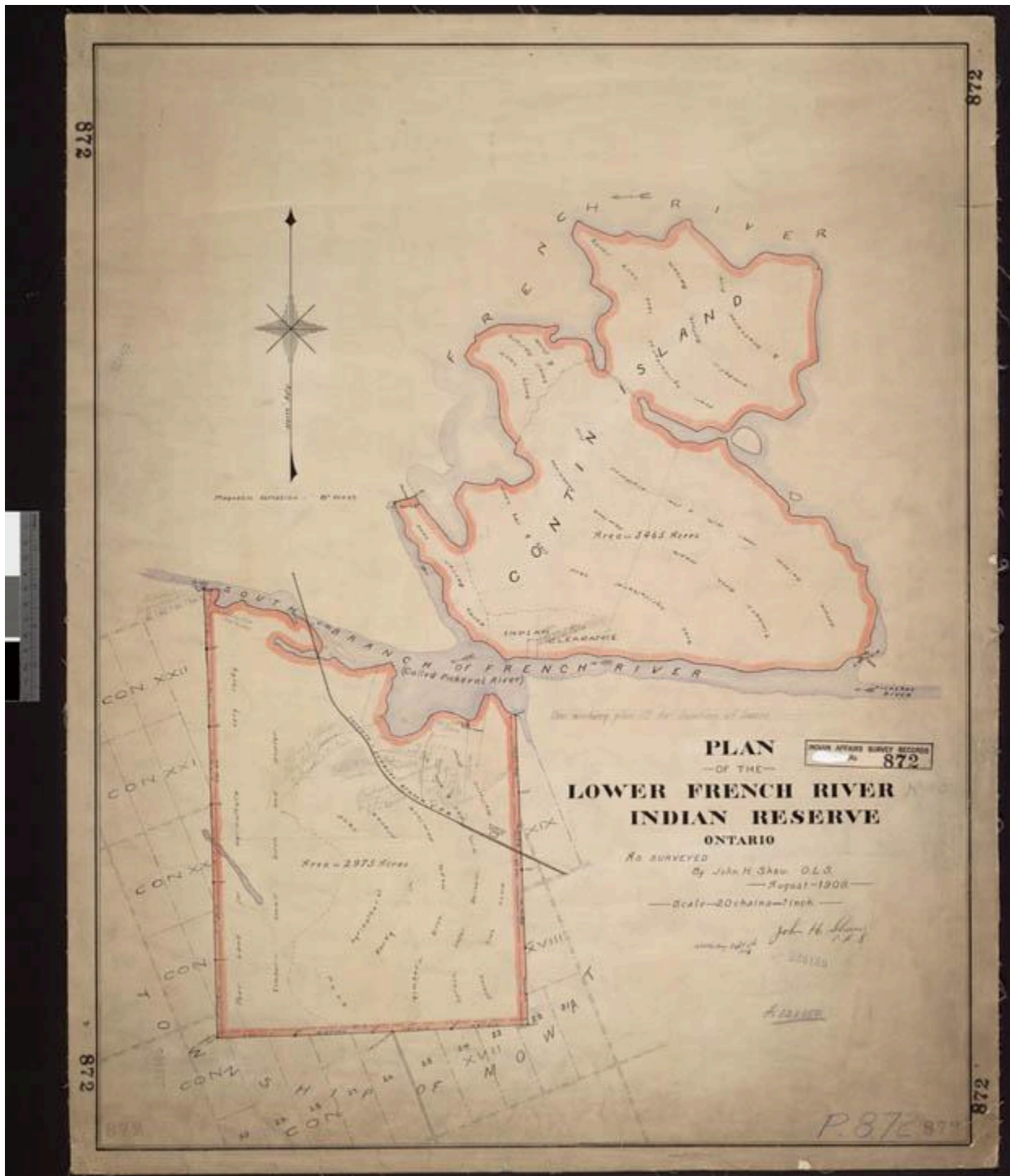
The Lands and Timber Branch responded on 30 November 1916, considering those who lived at Sheguiandah to have lost any right to French River Reserve upon payment of the French River capital in 1897. This Branch concluded that the descendants of the Mishiquonga Band were those French River First Nation members living at French River or Henvey Inlet. In part, the letter stated that:

... It does not appear that the identity of this Band has been interfered with, although a number of the members settled at Sheguiandah prior to

²⁷⁸ NAC, RG10, Vol. 2777, file 156,014, C-12793, Ottawa, letter, 30 Nov 1916, Samuel Bray, Chief Surveyor, Indian Affairs to JD McLean, Secretary, Indian Affairs. [Doc. 307] Note: the Reserve had been surveyed in the summer of 1908, not 1912.

<https://www.dropbox.com/sh/gfrnr2uvnsvk90l/AADiRazDdOJUj91P-eK5NcvAa?dl=0>

1908 – I.R #13 Map (also the Island) “Indian Clearance”



1912 – Harry Amikwabe Baptismal, Holy Family Church Britt, Ontario

CERTIFICATE OF BAPTISM

Church of The Holy Family
at Brith

THIS IS TO CERTIFY

that Harry Amikwabe
Child of Amah Amikwabe
and Susan Yako (Isaac)
born in _____

on the 16th day of December 1912

WAS BAPTIZED

on the 6 day of January 1913

ACCORDING TO THE RITE OF THE
ROMAN CATHOLIC CHURCH

by the Rev. S. Dufresne S.J.

the Sponsors being Harry Amikwabe

and Theresa Amikwabe as appears

from the Baptismal Register of this Church.

Dated May 18th 2004

Fr. W.S. Campbell Pastor

1917- At p150 of William Campbells book Northeastern Georgian Bay and it's People, signed 1989. Nellie Ashawasega in her article says, "Immediately after the First World War in 1917, the entire village of Chief Wagemake and his band were wiped out by the epidemic, Only a few families survived and moved to the Lower French River Indian Reserve, these were the Missabie, Contin and the Ashawasega families"

Nellie also states, "Frank Missabie is my late grandfather of Key River. My late grandfather's grandparents William and Susan Missabie, came from Bear Island Indian Reserve near Kirkland Lake, Ontario in about 1880. My late grandfather is survived by his son Joseph Missabie and his wife and their five children, two daughters and three sons all living in Beganon (I.R#2), there is a total of five families living in Beganon, there is my sister and I who are also descendants of our late grandfather"

At p 117 also says "Ivan Kewakundo, Ivan was one of our best known Indian guides of recent years, he came to Beganon (I.R#2) in 1947 from the Ojibway Indian tribe at Sheguindah, Manitoulin Island. Ivan then came to the Key Harbour area in 1952" and "Ivan was born on Manitoulin Island in 1932"

1919 – The 1919 Chisholm Roll of Descendants of the Wisconsin Potawatomi living in Canada Transcribed by Larry M. Wyckoff September, 2015, at p 10, "d/ That for the purpose of compiling said rolls, the Agent of the Secretary of the Interior visited Indian communities at the following places in the Province of Ontario, Canada, namely, Sarnia, Kettle Point, Stony Point, Muncey, Lake Simcoe, Southampton, Cape Croker, Grand Manitoulin Island, Thessalon, Killarney, Whitefish River, Birch Island, Spanish River, French River, Byng Inlet, Moose Point, Shawanaga, Parry Island, Honey Harbour and Christian Island"

and "6/ The Pottawatamie Indians of Wisconsin, now resident in Canada, claim that they are and always have been under United States law, members of the United Nation of Chippewa, Ottawa and Pottawatamie Indians, now known as the Pottawatamie Nation, and that they have never knowingly or intentionally abandoned any of their rights in and to the tribal estate in whatever form it has from time to time existed, whether in lands, annuities, interest on trust funds, or otherwise, and assert that notwithstanding their residence in Canada, they are still treated by the government of that Dominion, as United States and foreign Indians except for certain individuals who have been adopted into scattered Chippewa bands of Indians in the Province of Ontario, they do not share in any of the benefits bestowed upon its Indians by the Government of Canada.

[\(1\) \(PDF\) 1919 Chisholm Roll of Descendants of the Wisconsin Potawatomi living in Canada | Larry Wyckoff - Academia.edu](#)

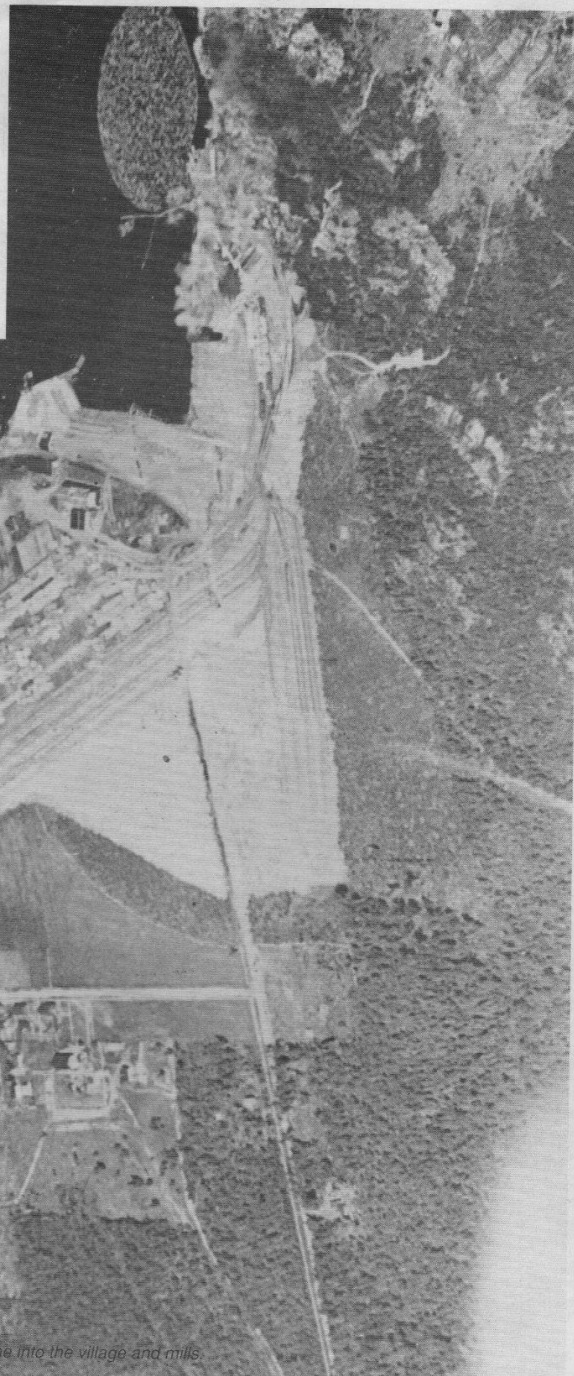
1923 – The Williams Treaties were concluded between Canada, Ontario, and seven Chippewa and Mississauga First Nations. These Treaties provided for no annuities, no treaty rights, and no reserve lands. They marked the culmination of decades of injustice suffered by the Chippewa and Mississauga during which the Crown failed to respect the First Nations' Pre-Confederation Treaty rights and settled the First Nations' unsundered territories contrary to the Royal Proclamation.

[Williams Treaties First Nations settlement - Hutchins Legal](#)

1923 – p 198 Aerial Photo CPR Expropriation, French river I.R.#13 Frank Campbells book the “French and Pickerel Rivers their history and their people 1986



Pine Lake Sawmill in the background; two tourist canoers 1920's



THE CPR railroad spur line into the village and mills.

Pickerel Landing Village and Pine Lake Lumber Co. Sawmill. The village was established when Pine Lake Lumber Co. was started in 1910-12 and with the coming of the C.P.R. railway in 1906 and it crossed the Pickerel River in 1908. The photo shows the different mills and villages established at the landing by the 1930's. Pine Lake Mill is located on the upper far right of the picture with a large log boom secured in front. Other log booms for the other mills are held in centre left part, of photo.

The photo is courtesy of John Macfie and the Ministry of Natural Resources of Parry Sound. The photo taken by Air Board Ottawa in 1922.

1931 – Handbook of Ethnography p12 “Amikwa, An Algonquian tribe on the Island of Manitoulin and on the North Shore of Lake Huron, now Extinct [Handbook of ethnography : Leyburn, James Graham : Free Download, Borrow, and Streaming : Internet Archive](#)

Definition of Extinct “no longer in existence; having ended or died out:
Biology, Ecology. (of a plant or animal species) having no living member remaining anywhere, not in the wild, in a naturalized population, nor in captivity”
[Extinct | Definition of Extinct at Dictionary.com](#)

1936 – Clifford Amikwabi, baptism and birth certificate,

CERTIFICATE OF BAPTISM

Church of Holy Family.
at Britt, Ontario

THIS IS TO CERTIFY
that Ray Clifford Amikwabi
Child of Harry Amikwabi
and Elvina Ajawassige
born in _____
on the 1st day of April 1936
WAS BAPTIZED
on the 10th day of May 1936

ACCORDING TO THE RITE OF THE
ROMAN CATHOLIC CHURCH

by the Rev. F. Desjardins S.J.
the Sponsors being Xavier Meshkinsh
and Mary Jane Mishigatwan as appears
from the Baptismal Register of this Church.

Dated June 2, 1979
Rev. B.F. Kefferman Pastor

OFFICIAL DOCUMENT ~ DOCUMENT OFFICIEL

The names and date may not agree with information provided on your application, but the certificate is issued exactly as recorded on the birth registration.
Remove card carefully along perforations.

Les noms et la date peuvent ne pas correspondre aux renseignements donnés dans votre demande, mais le certificat est établi conformément à l'enregistrement de naissance.
Détacher soigneusement la carte le long des perforations.

98-287169-3-01

AUDREY MCQUABBIE
GENERAL DELIVERY
PICKEREL, ONTARIO

P06 1J0

Please refer to the certificate number if corresponding with respect to this certificate.
Veuillez mentionner le numéro du certificat dans la correspondance relative au certificat.

DO NOT LAMINATE — NE PAS RECOUVRIR DE PLASTIQUE

CANADA
ONTARIO

BIRTH CERTIFICATE
CERTIFICAT DE NAISSANCE

NAME - NOM
AMIKWABI, RAY CLIFFORD

DATE OF BIRTH - DATE DE NAISSANCE
APRIL 01, 1936

CERTIFICATE NUMBER
NUMÉRO DU CERTIFICAT
98-287169-01

BIRTHPLACE - LIEU DE NAISSANCE
PARRY SOUND UNORGAN

SEX - SEXE
M

DATE OF REGISTRATION
DATE D'ENREGISTREMENT
APR. 12, 1999

REGISTRATION NUMBER
NUMÉRO D'ENREGISTREMENT
36-05-136558

ISSUED IN THE PROVINCE OF ONTARIO
DELIVRE DANS LA PROVINCE DE L'ONTARIO

MAY 05, 1999

FORM 36 (VITAL STATISTICS ACT) 11728

1947 – Nationality Act, First Nations and Inuit, Although the 1947 Act declared that British subjects who were born in Canada before 1947 acquired Canadian citizenship on 1 January 1947, First Nations and Inuit were left out of the 1947 Act because those who were born before 1 January 1947 were not British subjects. It was not until 1956 when the legal loophole was closed by amending the 1947 Act to include Status Indians under the Indian Act and Inuit who were born before 1947. To be eligible for Canadian citizenship, they must have had a Canadian

domicile on 1 January 1947 and must have had resided in Canada for over ten years on 1 January 1956. Those qualified were deemed to be Canadian citizens from 1 January 1947. In comparison, those born on or after 1 January 1947 acquired Canadian citizenship at birth on the same basis as any other person born in Canada. (birth certificates) (jus soli) [Canadian nationality law - Wikipedia](#)

"In 1956, Canada's hypocrisy caught up with it. It was discovered that when the country's Canadian Citizenship Act came into effect on January 1, 1947, its provisions had denied citizenship to many of its First Nations peoples. Prior to this date individuals resident in Canada were British Subjects. In response, Parliament enacted legislation made retroactive to 1947. I can't help but conclude that this was done to make it appear that before Canada signed the "Universal Declaration of Human Rights all First Nations peoples resident in the country in 1948 were citizens." To conclude the farce, "An Act to Amend the Canadian Citizenship Act" was enacted by Parliament and given royal assent on June 7, 1956:

Her Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows: ...

2. Section 9 of the said Act is amended by adding thereto the following subsection:

(4) An Indian as defined in the Indian Act, or a person of the race of aborigines commonly referred to as Eskimos, other than a natural-born Canadian citizen, is a Canadian citizen if that person,

(a) had a place of domicile in Canada on the 1st day of January, 1947, and

(b) on the 1st day of January, 1956, had resided in Canada for more than ten years, and such a person is deemed to have become a Canadian citizen on the 1st day of January, 1947.

How commendable! After eighty-nine years the citizenship status of all First Nation peoples of Canada had been cleared up on paper. However, what were we before 1947? Prisoners of war? Non-persons? Wards of the Crown? Were we still such despite the legislation?

The most honest answer to these questions is that to the majority of Canadians in 1956, First Nations citizen was nothing. For instance, I had known since my early years that I was not considered an equal citizen of Canada with the same basic human rights as Whites. The fact that such things as centralization occurred is ample proof of this statement. Officially, although some now try to pretend we weren't, Treaty Indians were still treated as "Wards of the Crown" after 1956. When or how "Wards of the Crown" status was replaced officially with "full citizenship status" I haven't been able to determine. For example, up until the day when Parliament repealed the Indian Act enfranchisement and other racist sections in 1985, any Registered Indian applying for permission to give up Indian status had to sign a declaration on an application form which stated: "I certify that I am capable of assuming the responsibilities of citizenship."

[CANADIAN CITIZENSHIP ACT PROCLAIMED: 1947 \(danielnpaul.com\)](#)

The Act that Made us Canadians, "On January 1, 1947, the Canadian Citizenship Act came into effect, just months after it had been passed by Parliament. It meant that from that time forth, native-born Canadians and newcomers who met the requirements were to be recognized as citizens of Canada. Before this act, there was no such thing as a "Canadian citizen." Instead, everyone either born in Canada or living here for a certain period of time was regarded as a "British subject resident in Canada." Like the adoption of the Canadian flag and national anthem and the patriation of the Constitution in 1982, the Canadian Citizenship Act was a major step

forward in this country's long road to full self government. But to many Canadians today it probably comes as a surprise to learn that, within living memory, Canadian citizenship did not exist. In taking this step in 1947, Canada became only the second country in the British Commonwealth, the association of former British colonies, to create its own independent citizenship category. The Irish Free State had done so a decade before." [act.pdf \(curio.ca\)](#)

Bill c37 An act to amend the Citizenship Act, At p6 "Parliamentary Study on the loss of Canadian Citizenship" [Library of Parliament \(canadianwarbrides.com\)](#)

1949- the Union of Ontario Indians was formed, in the "About Us" section "The Anishinabek Nation established the Union of Ontario Indians (UOI) as its secretariat in 1949. The UOI was established because the Anishinabek Nation did not legally exist and a legal entity was required to enter into legally-binding agreements. The Anishinabek Nation is a political advocate for 39 member First Nations across Ontario. The Anishinabek Nation is the oldest political organization in Ontario and can trace its roots back to the Confederacy of Three Fires, which existed long before European contact,"

The Anishinabek Nation represents 39 First Nations throughout the province of Ontario from Golden Lake in the east, Sarnia in the south, Thunder Bay and Lake Nipigon in the north. The 39 First Nations have an approximate combined population of 65,000 citizens, one third of the province of Ontario's First Nation population. The Anishinabek Nation has four strategic regional areas: Southwest, Southeast, Lake Huron and Northern Superior. Each region is represented by a Regional Deputy Grand Council Chief.

The Anishinabek Nation's head office is located in Nipissing First Nation, just outside of North Bay, Ontario and has satellite offices in Fort William First Nation, Curve Lake First Nation and Munsee Delaware Nation. The Anishinabek Nation:

- delivers a variety of programs and services, such as Health, Social Development, Education, Policy and Communications, Economic Development, Lands and Resources, Labour and Market Development, Restoration of Jurisdiction, and Legal, and does this with a complement of approximately 100 staff members;
- provides the necessary forum for collective First Nation action on individual and collective issues by way of resolution from Chiefs-in-Assembly which provides direction to the Grand Council Chief; and
- is governed by a Board of Directors and has a Grand Council Chief and four Regional Deputy Grand Council Chiefs who carry the day-to-day leadership responsibilities.

HISTORY OF THE ANISHINABEK NATION

The Ojibway (Chippewas), Odawa and Potawatomi Nations formed the Confederacy of the Three Fires of peoples who shared similar languages and territories and who met together for military and political purposes. Each Nation had their role in that Confederacy. The Ojibway (Chippewas) were the providers, the Odawa were the warriors and the Potawatomi were the firekeepers. [UNION OF ONTARIO INDIANS ABOUT US - UNION OF ONTARIO INDIANS \(anishinabek.ca\)](#)

1951 – Amendments to the Indian Act. The period immediately following the Second World War involved much societal introspection in Canada, and led to a reconsideration of some of the

more restrictive and oppressive measures imposed by the Indian Act. A series of proposed reforms were rejected or opposed by First Nations peoples because they were not involved in the process. As a result, the government of Canada broke with tradition and through the Joint Committee process, consulted with First Nations communities for the very first time ever about changes to the Indian Act.

The resulting overhaul in 1951 removed some of the most offensive political, cultural and religious restrictions. For example, bans on ceremonies like the potlatch and sun dance were removed. Communities were also able to bring about land claims against the government. For First Nations women, the 1951 amendments meant they were now able to vote in band council elections. Elsie Marie Knott was the first elected female First Nations chief in Canada. (See also Indigenous Women and the Franchise.)

However, the amendments did not rid the Act of discrimination. For example, the Indian Act prohibited status people from possessing intoxicants or being intoxicated. The 1951 amendments also gave the provinces jurisdiction over Indigenous child welfare (Section 88) where none existed federally. This eventually allowed for the “Sixties Scoop” to occur, a process by which provincial child welfare agencies chose to remove children from their homes rather than provide community resources and supports. The Sixties Scoop has had considerable and long-lasting effects on Indigenous communities.

Moreover, the amendments did not overturn the discriminatory nature of Indian Status. The Act replaced the concept of “Indian blood” with one of status through registration. In other words, simply having First Nations heritage was not enough to qualify for status. Yet, male lines of descent were still privileged; women with status lost their rights if they married a non-status person. (See also Women and the Indian Act.)

The provisions regarding a woman’s status were particularly extreme. A woman’s status rights flowed entirely through her husband. A non-status woman who married a man with status would gain status herself. A status woman who married a status man had her band membership tied to his so she was no longer a member of her own band, and she lost her status entirely if she was widowed or abandoned by her husband.

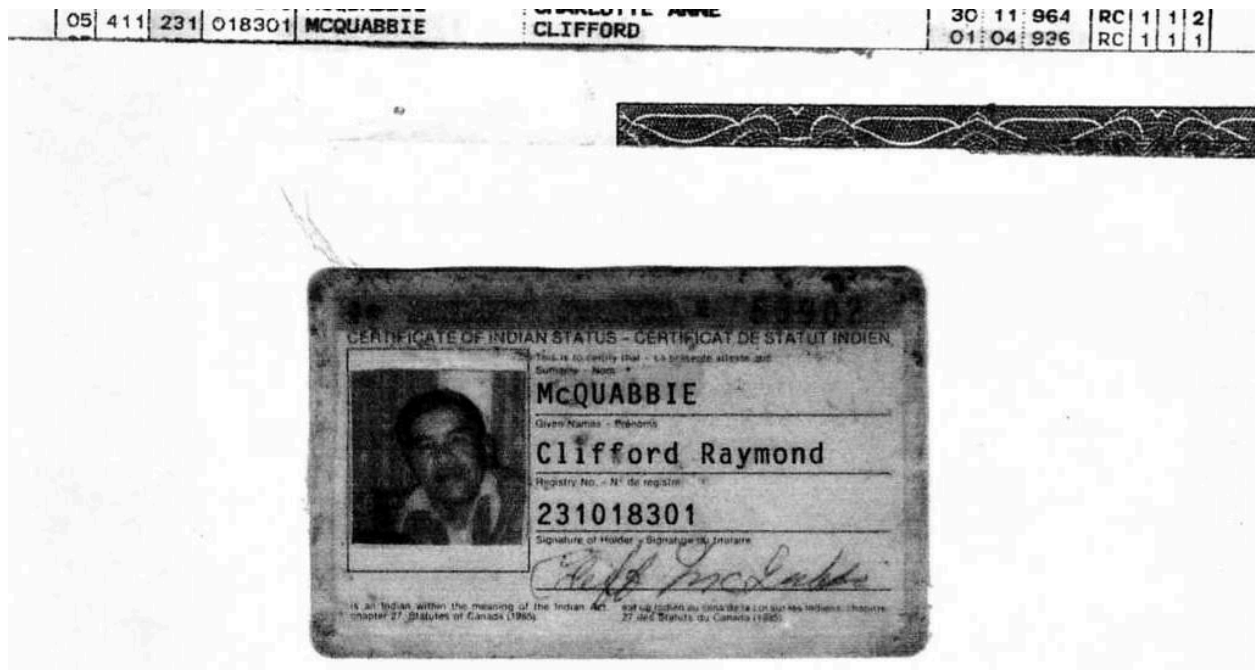
The 1951 amendments also introduced the “Double Mother” rule, which revoked a child’s status on its 21st birthday if both its mother and grandmother had not qualified for status. The Royal Commission on Aboriginal Peoples in 1996 noted that the revisions contained in the 1951 overhaul did little but return the Indian Act to its 1876 state, while the additional restrictions on the transfer of status did harm to First Nations women and their children.

[Indian Act | The Canadian Encyclopedia](#)

[illegible]

Chronological order of relevant events • Page 131

[illegible]



1960 Bill of Rights "Except by Due Process of Law"





1969- The White Paper (formally known as the “Statement of the Government of Canada on Indian Policy, 1969”) was a Canadian government policy paper that attempted to abolish previous legal documents relating to Indigenous peoples in Canada, including the Indian Act and treaties. It also aimed to assimilate all “Indian” peoples under the Canadian state. The 1969 White Paper was proposed by Minister of Indian Affairs and Northern Development Jean Chrétien and Prime Minister Pierre Elliott Trudeau to widespread criticism. The policy proposed to eliminate Indian Status, incorporate First Nations under provincial government responsibilities, and impose land decisions, notions of private property and economic agendas on Indigenous communities. The backlash to the 1969 White Paper was monumental, leading not only to its withdrawal in 1970, but to a wave of activism, academic work and court decisions over the next five decades.

[The White Paper, 1969 | The Canadian Encyclopedia](#)

Text of the Statement, “To be an Indian is to lack power - the power to act as owner of your lands, the power to spend your own money and, too often, the power to change your own condition. Not always, but too often, to be an Indian is to be without - without a job, a good house, or running water; without knowledge, training or technical skill and, above all, without those feelings of dignity and self-confidence that a man must have if he is to walk with his head held high “ [Statement of the Government of Canada on Indian Policy, 1969 \(saddlelakecreenation.ca\)](#)

1970- Red Paper “In his White Paper, the Minister said, “This review was a response to the things said by Indian people at the consultation meetings which began a year ago and culminated in a meeting in Ottawa in April.” Yet, what Indians asked for land ownership that would result in Provincial taxation of our reserves? What Indians asked that the Canadian Constitution be changed to remove any reference to Indians or Indian lands? What Indians asked that Treaties be brought to an end? What group of Indians asked that aboriginal rights not be recognized? What group of Indians asked for a Commissioner whose purview would exclude half of the Indian population in Canada? The answer is no Treaty Indians asked for any of these things and yet through his concept of “consultation,” the Minister said that his White Paper was in response to things said by Indians.”

[The Red Paper: A Counter-Punch to the White Paper \(ictinc.ca\)](#)

1978 – “Indian” does not include Non Treaty Indians” [1978 CanLII 1822 \(SK CA\) | R. v. Laprise](#)
[CanLII](#) excerpt from The 1996 Annotated Indian Act, Shin Imai & Donna Hawley

R. v. Budd; R. v. Crane, [1979] 6 W.W.R. 450, [1981] 4 C.N.L.R. 120 (Sask. Q.B.)

The court held that “Indian” does not include non-treaty Indians.

— See also *R. v. Laprise*, [1978] 6 W.W.R. 85 (Sask. C.A.)

1978 – Harry Mcquabbie Delayed Statement of Birth

503920

(For use of Registrar General only)

PROVINCE OF ONTARIO

THE VITAL STATISTICS ACT

DELAYED STATEMENT OF BIRTH

Full Name of Child *McQuabbie* *Harry*
Last Name First NamesDate of Birth *DEC 16* *1912* Sex *MALE*
Month Day YearPlace of Birth *PICKEREL RIVER I.R.* *PARRY SOUND*
City, Town, Village or Township County
DIST

If in hospital or institution, give name

PRINT NAME IN FULL	FATHER	MOTHER
	<i>McQuabbie</i> Last Name <i>ROBERT</i> First Names	<i>YAKO</i> Last Name (MAIDEN) <i>SUSAN</i> First Names
PRINT MAIDEN NAME		

Birthplace *ONTARIO* Birthplace *ONTARIO*

I certify the foregoing to be true and correct to the best of my knowledge and belief.

Given under my hand at *TORONTO* this *22ND* day of *NOV* 19 *76*x *Harry McQuabbie*
Signature of Informant

This space for use of Registrar General only

I REGISTER THE BIRTH BY SIGNING THIS STATEMENT

this *NOV 23 1976* day of *NOV* 19 *76* at *Toronto, Ontario*

AUTHORITY R.S.O. 1976

CHAPT. 483-3-10

DATE *NOV 23 1976* CLERK *[Signature]*EVIDENCE No. *002581*

D.R.B. File #

Deputy Registrar General
SUPERVISOR OF DELAYED REGISTRATIONSNOTE: Form 5 on reverse side must be completed.

1982 – ABORIGINAL RIGHTS COMMISSION, 5. (1) For the purposes of paragraph 1 and 2, those of aboriginal peoples of Canada empowered to give their consent, to consult with the

Governor General and to approve the appointment of certain members of the Commission shall be—

1. (i) in the case of Indians, those duly authorised to do so by The First Nations Assembly of Canada at a special meeting summoned for the purpose;
2. (ii) in the case of other aboriginal peoples of Canada, respectively, those duly authorised to do so by a majority of authorised representatives of the appropriate class or category of such peoples at special meetings summoned for the purpose.

[ABORIGINAL RIGHTS COMMISSION \(Hansard, 23 February 1982\) \(parliament.uk\)](#)

1982 – United Kingdom Canada Act, [Canada Act 1982 \(legislation.gov.uk\)](#)

An Act to give effect to a request by the Senate and House of Commons of Canada. Whereas Canada has requested and consented to the enactment of an Act of the Parliament of the United Kingdom to give effect to the provisions hereinafter set forth and the Senate and the House of Commons of Canada in Parliament assembled have submitted an address to Her Majesty requesting that Her Majesty may graciously be pleased to cause a Bill to be laid before the Parliament of the United Kingdom for that purpose.

Be it therefore enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

1 The Constitution Act, 1982 set out in Schedule B to this Act is hereby enacted for and shall have the force of law in Canada and shall come into force as provided in that Act.

2 No Act of the Parliament of the United Kingdom passed after the Constitution Act, 1982 comes into force shall extend to Canada as part of its law.

3 So far as it is not contained in Schedule B, the French version of this Act is set out in Schedule A to this Act and has the same authority in Canada as the English version thereof.

4 This Act may be cited as the Canada Act 1982.

[THE CONSTITUTION ACTS, 1867 to 1982 \(justice.gc.ca\)](#)

1982 – Patriation Proclamation “ All of Which Our Loving Subjects and all Others whom these Presents may concern are hereby required to take notice and to govern themselves accordingly” [Proclamation of the Constitution Act, 1982 - Library and Archives Canada \(bac-lac.gc.ca\)](#) , image [Image Gallery - Library and Archives Canada \(bac-lac.gc.ca\)](#)



1982 – Charter of Rights and Freedoms

7 Everyone has the right to life, liberty and security of the person and the right not to be deprived thereof except in accordance with the principles of fundamental justice.

24 (1) Anyone whose rights or freedoms, as guaranteed by this Charter, have been infringed or denied may apply to a court of competent jurisdiction to obtain such remedy as the court considers appropriate and just in the circumstances.

Aboriginal rights and freedoms not affected by Charter

25 The guarantee in this Charter of certain rights and freedoms shall not be construed so as to abrogate or derogate from any aboriginal, treaty or other rights or freedoms that pertain to the aboriginal peoples of Canada including

- (a) any rights or freedoms that have been recognized by the Royal Proclamation of October 7, 1763; and

(b) any rights or freedoms that now exist by way of land claims agreements or may be so acquired.

Marginal note:

Other rights and freedoms not affected by Charter

26 The guarantee in this Charter of certain rights and freedoms shall not be construed as denying the existence of any other rights or freedoms that exist in Canada.

PART II

Rights of the Aboriginal Peoples of Canada

Marginal note:

Recognition of existing aboriginal and treaty rights

35 (1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed.

Definition of *aboriginal peoples of Canada*

(2) In this Act, *aboriginal peoples of Canada* includes the Indian, Inuit and Métis peoples of Canada.

Marginal note:

Land claims agreements

(3) For greater certainty, in subsection (1) *treaty rights* includes rights that now exist by way of land claims agreements or may be so acquired.

Marginal note:

Aboriginal and treaty rights are guaranteed equally to both sexes

(4) Notwithstanding any other provision of this Act, the aboriginal and treaty rights referred to in subsection (1) are guaranteed equally to male and female persons.

Marginal note:

Commitment to participation in constitutional conference

35.1 The government of Canada and the provincial governments are committed to the principle that, before any amendment is made to Class 24 of section 91 of the Constitution Act, 1867, to section 25 of this Act or to this Part,

(a) a constitutional conference that includes in its agenda an item relating to the proposed amendment, composed of the Prime Minister of Canada and the first ministers of the provinces, will be convened by the Prime Minister of Canada; and

(b) the Prime Minister of Canada will invite representatives of the aboriginal peoples of Canada to participate in the discussions on that item

Primacy of Constitution of Canada

52 (1) The Constitution of Canada is the supreme law of Canada, and any law that is inconsistent with the provisions of the Constitution is, to the extent of the inconsistency, of no force or effect.

Marginal note:

Constitution of Canada

(2) The Constitution of Canada includes

- **(a)** the Canada Act 1982, including this Act;
- **(b)** the Acts and orders referred to in the schedule; and
- **(c)** any amendment to any Act or order referred to in paragraph (a) or (b).

Marginal note:

Amendments to Constitution of Canada

(3) Amendments to the Constitution of Canada shall be made only in accordance with the authority contained in the Constitution of Canada.

[Constitution Acts, 1867 to 1982 \(justice.gc.ca\)](http://justice.gc.ca)

The Prefix “ Ab”, word-forming element meaning "away, from, from off, down," denoting disjunction, separation, departure; [ab- | Origin and meaning of prefix ab- by Online Etymology Dictionary \(etymonline.com\)](#)

Definition of original (Entry 1 of 2)

1: of, relating to, or constituting an origin or beginning : INITIAL

the original part of the house

2 a: not secondary, derivative, or imitative, an original composition

b: being the first instance or source from which a copy, reproduction, or translation is or can be made

3: independent and creative in thought or action : INVENTIVE

an original artist

The Definition of “Or”,

1—used as a function word to indicate an alternative (coffee or tea) (sink or swim)

, the equivalent or substitutive character of two words or phrases (lessen or abate)

, or approximation or uncertainty (in five or six days)

2archaic : EITHER

3archaic : WHETHER

4—used in logic as a sentential connective that forms a complex sentence which is true when at least one of its constituent sentences is true [Or | Definition of Or by Meriam-Webster](#)

1983 – Petition of the Chief, Council and People of the Algonquins of Golden Lake
[j-Algonquin-Petition-of-1983.pdf \(tanakiwin.com\)](#)

1989 – p. 321 Ownership of I.R.#13 Rhonda Telford, Henvey Inlet First Nation Amalgamation
request by Band Council Resolution

<https://drive.google.com/file/d/1acMxH2HYu2LTGQifRTJ3A7WE8qTYb9ZY/view?usp=sharing>

formal amalgamation of the Henvey Inlet and Lower French River First Nations.³¹⁷ On 15 August 1989, the Henvey Inlet First Nation requested by BCR that Indian Affairs amalgamate the Lower French River Reserve with Henvey Inlet. The Henvey Inlet First Nation has never received an answer from Indian Affairs.³¹⁸

³¹⁷ INAC, Toronto, Research Henvey Inlet Status of French River file 10-3-7, Ottawa, letter, 2 Nov 1982, FC Singleton, Director, Lands Directorate, Reserves and Trusts to Director, Reserves and Trusts, Ontario Region. [Doc. 370]

³¹⁸ INAC, Sudbury, Henvey Inlet #13, Land General, file 560006170, Vol. 1, Sudbury, letter, 16 Oct 1989, G Restoule, Lands, Revenues & Trusts Officer to R Hatfield, Lands, Revenues & Trusts, Toronto; also Henvey Inlet BCR, 15 August 1989; [Doc. 371] also: personal communication, 11 Apr 1997, Millie Pawis, Henvey Inlet First Nation, re: no response from Indian Affairs. [Doc. 372]

1990- Indian and Northern Affairs Claims letter and excerpt of the mentioned Inventory of the Claim structure by the Union of Ontario Indians



Indian and Northern
Affairs Canada

Affaires indiennes
et du Nord Canada

Henvey Inlet

Bob cc Joe
cc Research (letter)
Units, Coordinator
Researchers.

RECEIVED

IAN 29 1990

Ans'd

Your file Votre référence

D 4032-2419
UOI1601

January 24, 1990

Mr. Bob Watts
Program Manager
Union of Ontario Indians
27 Queen Street East
TORONTO, Ontario
M5C 2M6

- Richard does not
expect any cuts in
year
- suggested meeting
either here or Ottawa
- Paul - Jan?

Dear Mr. Watts:

I acknowledge receipt of your letter dated November 21, 1989 where you enclosed your specific claims resolution charts for the third quarter report.

Firstly, I want to mention how I appreciate the amount of time and energy spent by Naomie Longboat in getting a better understanding of the resolution charts. A number of administrative issues have been clarified.

I also mentioned to Ms. Longboat that we are waiting for the Union's financial statement along with the cashflow projections to March 31, 1990 before we are able to requisition the final payment.

Upon completion of my review I note that a great amount of research appears to be in progress, however, since the beginning of this fiscal year (89-90) only one claim has been completed for submission to a band. Of the 39 claims reported this quarter, 25 are in the preliminary and in-depth or legal analysis stage. We stated very clearly that continued funding support had to reflect the completion of claims research. We will be in a very weak position to support the Union if the output for \$500,000 is only one claim submitted to a band.

As you are aware, we are now in the final quarter and I must emphasize that we would like to see a number of these claims fully researched with legal opinions and submitted to bands concerned.

.../2

Canada

- 2 -

Reference numbers were assigned to the new consolidated claims as follows:

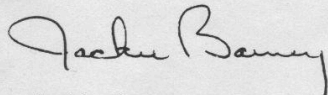
<u>Number</u>	<u>Claim</u>	<u>Bands</u>
2119-604	General Trust Fund Accounts	Sheguiandak - 0176-601 Sucker Creed - 0180-601 Sheshegwaning - 0178-601 West Bay - 0181-601
2119-605	War Saving Bonds	Chipp. Nawash - 0122-601 Saugeen - 0123-601
2119-606	Land Sales Fair Market Value	Sheguiandak - 0176-602 Sheshegwaning - 0178-602 Sucker Creek - 0180-602 West Bay - 0181-602
2119-215	Deductions for Management	Sheguiandak - 0176-204 Sheshegwaning - 0178-204 Sucker Creek - 0180-204 West Bay - 0181-204
2119-216	Road Construction	Chipp. Nawash - 0122-202 Saugeen - 0123-202
2119-217	Remissions of Purchase Price	Chipp. Nawash - 0122-203 Saugeen - 0123-203

Before I am able to assign a reference number to the new claim entitled "Individual Lots", I would require a more detailed claim description.

Attached, for your information, is the Union's updated Specific Claims Inventory.

Thank you for your report and I wish you success in advancing these claims to the bands.

Sincerely yours,



Jackie Barney
Research Funding Division
Executive Support Services

Fort William

0187-101 Boundaries - Treaty Entitlement
0187-301 Chippewa Park Surrender
0187-302 1859 Surrender for Sale
0187-501 Railway Lands Expropriation

Garden River

0199-201 Pennefather Treaty - Non-fulfillment of Treaty
Obligations C - 2119-208
0199-202 Pottawatomie Treaty Rights - Non-fulfillment of Treaty
Obligations C - 2119-203
0199-301 Surrendered Lands
0199-401 Highway #17 - Right of Way
0199-501 Lake Huron Islands C - 2119-512

Golden Lake

0163-501 Unsurrendered Land - Aboriginal Title

Henvey Inlet

0231-101 James Bay Railway (small piece of land northeast of Key)
0231-201 Pottawatomie Treaty Rights - Non-fulfillment of Treaty
Obligations C - 2119-203
0231-401 Highway #69 Reserve Lands - French River
0231-402 Highway #69 Reserve Lands - Henvey Inlet
0231-403 Surrender for Hydro Line - Henvey Inlet & French River
0231-501 1,100 Acres Expropriation
0231-502 Lake Huron Islands C - 2119-512
0231-503 Georgian Bay Reserve Boundaries C - 2119-518
0231-601 J.L. Cuttall Trusts

Long Lac #58

0184-201 Robinson Superior Claim - Non-fulfillment of Treaty
Obligations C - 2119-206
0184-501* Robinson Superior Treaty C - 2119-511

Magnetewan

0174-201 Pottawatomie Treaty Rights - Non-fulfillment of Treaty
Obligations C - 2119-203
0174-301 Surrender to Bell Telephone
0174-302 Surrender for Hydro Line
0174-401 Highway #69 - Surrendered Lands
0174-402 Highway #529 - Surrendered Lands
0174-403 All provincial roads running through the First Nation
0174-501 Lake Huron Islands C - 2119-512
0174-502 Georgian Bay Reserve Boundaries C - 2119-518

1990 - Civil and Property Rights Act, no amendments 1. In all matters of controversy relative to property and civil rights, resort shall be had to the laws of England as they stood on the 15th day of October, 1792, as the rule for the decision of the same, and all matters relative to

testimony and legal proof in the investigation of fact and the forms thereof in the courts of Ontario shall be regulated by the rules of evidence established in England, as they existed on that day, except so far as such laws and rules have been since repealed, altered, varied, modified or affected by any Act of the Imperial Parliament, still having the force of law in Ontario, or by any Act of the late Province of Upper Canada, or of the Province of Canada, or of the Province of Ontario, still having the force of law in Ontario. R.S.O. 1990, c. P.29, s. 1. [RSO 1990, c P.29 | Property and Civil Rights Act | CanLII](#)

1990 – (1988 Heidenreich references) John Steckley, The Early Map "Nouvelle France":

A Linguistic Analysis a p 18 #40 Eslovotaironon = Amikwa [Microsoft Word - OA51-2-Steckley \(ontarioarchaeology.org\)](#)

[Ontario Archaeological Society - Ontario Archaeology - OA51](#)

1991 Bear Island case, "Respondent Attorney General for Ontario brought action against appellant Bear Island Foundation after the latter had registered cautions against tracts of unceded land on behalf of the Temagami Band of Indians. Respondent sought a declaration that the Crown in right of Ontario has clear title and that the appellants have no interest therein, and further sought certain injunctive relief. The Foundation counterclaimed and sought a declaration of quiet title on the ground that the Temagami have a better right to possession of all the lands by virtue of their aboriginal rights in the land. Ontario claimed that the Temagami had no aboriginal right in relation to the land, or that any right they might have had has been extinguished, either by treaty or unilateral act of the sovereign.

The trial judge found that the appellants had no aboriginal right to the land, and that even if such a right had existed, it had been extinguished by the Robinson-Huron Treaty of 1850, to which the Temagami band was originally a party or to which it had subsequently adhered. These findings were essentially factual, and were drawn from the mass of historical documentary evidence. The counterclaim was dismissed. An appeal to the Court of Appeal was dismissed. On the assumption that an aboriginal right existed, that court held that that right had been extinguished either by the Robinson-Huron Treaty or by the subsequent adherence to that treaty by the Indians, or because the treaty constituted a unilateral extinguishment by the sovereign. [Ontario \(Attorney General\) v. Bear Island Foundation - SCC Cases \(lexum.com\)](#)

1994 – Non Treaty list of Algonquin Ancestor Schedule "A" p2 Michael Amikwabe provided by affidavit 2015 and was initially provided via an affidavit of a paralegal hired by Ontario thru the Henvey Inlet Trespass Case with Stacy Mcquabbie

p 191

https://drive.google.com/file/d/1hV1PVzRw4xgWM_t9T2jqnBAjIWd6BXdE/view?usp=sharing and found at, <https://www.dropbox.com/sh/zq25fvc08of4uq5/AABImMwjtlGTtpqHgfcyNEya?dl=0>

(and was provided via an Affidavit of the Province need case reference)

140

Schedule "A"

Anikunu	Mar 4, 1845
Amikwabe, Michel	1850 Census
	Amikwabe, Michen
	July 21, 1863
Anamek, Francois	1842 Census
Anamek, Joseph	1842 Census
	Anamek, J. Bern
	21 Aug 1850
Anmakols, M. Joseph	1831 Census
Asinakwatasi	Oct 2, 1845
Antapokane, Thomas	1831 Census
Anchima peck	Mar 4, 1845
Asinakwatasi	12 Sept 1844
Asineteg, Panasawe	July 21, 1863
	Assinetek
	1842 Census
Askinaoninse, Louis	Feb 19, 1827
	Askinaouinsi, Louis
	19 Feb 1827
Assawac, Ben	July 21, 1863
	Assawaki, Benj
	1831 Census
Assinitiek, Simon	1850 Census
Attaroish, Vincent	1831 Census
Attissokane	1825 Census
Ausa-wa-ki	July 19, 1798
Au-si-ta	Oct 14, 1846
	Ausitio
	1850 Census
Au-sha-ke-zhi-quaish-won, Amos	Oct 14, 1846
Awaose, Francis	Jul 21, 1863
Ayandjild, Ignace	1850 Census
B	
Baklnawatik, Antoine	July 1833
Bakatchinloi, Joseb	July 21, 1863
Batawasank, Piien	July 21, 1863
Bektkan, Ap_wes	July 21, 1863
Beltami, Nonokase	July 21, 1863
Benesi, Simon	Feb 8, 1837
Benesikwe, Louise	1842 Census
Benisse, Pierre	1831 Census
Blapinatch, Pon	July 21, 1863
	March 1862
Bichame, Annab	July 21, 1863
	Mar 1862
Bichame, Antwe	July 21, 1863
Bichame, Joseb	July 21, 1863
Bichame, Sino	July 21, 1863
Bichame, William	July 21, 1863

FUNERAL DIRECTOR'S STATEMENT OF DEATH
LOGAN'S FUNERAL HOME (ALEX LOGAN LTD.)
81 JAMES STREET, PARRY SOUND, ONTARIO

NAME: *CLIFFORD RAYMOND McQUABBIE*

DATE OF DEATH: *JUNE 4TH, 1999*

PLACE OF DEATH: *SUDBURY, ONTARIO*

SERVICE: *TUESDAY, JUNE 8TH, 1999*
PICKEREL, ONTARIO

INTERMENT: *PICKEREL CEMETERY*
PICKEREL, ONTARIO

INFORMANT: *AUDREY McQUABBIE, SISTER*
PICKEREL, ONTARIO
POG 1JO

WE CERTIFY THE ABOVE TO BE A TRUE STATEMENT FROM
OUR RECORDS.
DATED IN PARRY SOUND, ONTARIO
THIS 8TH DAY OF JUNE, 1999.

PER.....
FOR LOGAN'S FUNERAL HOME

1999 – Pendergast Algonquin p64 “Throughout, Algonquian will refer to the many bands/tribes whose language places them in the widespread Algonquian linguistic family which originated in a homeland between Georgian bay and Lake Nippissing.” [Ottawa River Algonquin Bands by Pendergast.pdf \(dropbox.com\)](#) also at [Ottawa River Algonquin Bands by Pendergast.pdf](#)

1999 – Dr John Pollock Partial Native Background Information Report for the Henvey Inlet First Nation Traditional Territory at p13 “the inhabitants of the upper Georgian Bay Region (the

ancestors of the Henvey Inlet First Nation) were known as the Atchouge (heron) and Ouasouarini (Catfish people) also the Ouace, rather than Ojibwa”, p33, includes 1985 interview with Harry Muckwabi, at

p34, <https://www.dropbox.com/sh/i6sd38zdhqbxg2o/AABssG-hW1G7RdfEqTHFOmrFa?dl=0> and interview with Alex Marshall

<https://www.dropbox.com/sh/i6sd38zdhqbxg2o/AABssG-hW1G7RdfEqTHFOmrFa?dl=0>

6.2 An interview undertaken by Craig MacDonald with Alex Marshall, age 83 at the French River Indian Reserve in 1985.

- * His mother was a Commanda and his Indian family name meant ‘rotten wood’
- * on Flowerpot Island there are potholes in the rock which the Indian people used for grinding corn and medicine, tanning nets and even their laundry.
- * many of the place names in Table two were supplied by Alex Marshall

1999- Indian Claims Commission Moose Deer Point First Nation Inquiry at p 3/4 “Although there are gaps and weaknesses in the historical record, we are prepared to accept that the Moose Deer Point First Nation is most likely descended from Chief Ogemahwahjwon, a Pottawatomi who migrated to Canada from the United States in the mid-1830s. It appears that this chief and his followers were allies of the British during the War of 1812. There is some evidence which indicates that the British government promised its Indian allies that if they moved to Canada they would be allowed to settle here and that they would receive the same benefits as other Indians in Canada. In our view, it is not necessary for the purposes of this claim to determine whether any promises that may have been made by the British are binding on the Crown. Any such promises were fulfilled by Canada’s provision of land [IR 79] to the First Nation in 1917. Since that time, the First Nation has been treated in the same way as other bands. It is also our preliminary position that the Moose Deer Point First Nation has no aboriginal rights over the lands it now occupies, as these are not its traditional lands. There is no evidence that any general rights of use and occupation of land were granted to the First Nation in the promises which may have been made to it at the time it migrated to Canada, nor that any such rights have accrued to the First Nation since that time. For these reasons, we cannot accept the First Nation’s claim for negotiation”. [RC31-73-1999E.pdf \(publications.gc.ca\)](#) also at [MooseDeerPointFirstNation.pdf](#)

2002- Legal Opinion of the Henvey Inlet First Nation

14 November 2002

Mr. Dwayne Nashkawa
Intergovernmental Affairs Director
Union of Ontario Indian
P O Box 711
North Bay, Ontario
P1B 8J8

cc: Chief Bruce Ashawasegai

Dear Sir:

RE: MY CLIENT: UOI in Trust for the Henvey Inlet First Nation
MATTER: **Ownership of Reserve #13**
MY FILE No.: 98BFN142

I am pleased to submit herewith my opinion on Henvey Inlet First Nation's claim to Robinson Huron Treaty Reserve #13, formerly known as the French River Reserve, and now generally known as the Pickerel Reserve.

My opinion is based on a Historical Research Report prepared by Jennifer Ashawasegai and Franz Koennecke entitled "Ownership of French River #13 (Pickerel) Territory - Preliminary Historical Narrative" dated 25 April 1997, and the undated Report of Sherry Contin on the Henvey Inlet, Sheguiandah and French River band lists. I have not conducted any further or independent research of the facts of this matter, except as specifically noted.

On the basis of this research material, it is my opinion that:

1. The French River Band is extinct.
2. Sheguiandah First Nation has no legal interest of any kind in Reserve #13.
3. Henvey Inlet First Nation has an enforceable legal claim to Reserve #13, based on the pre-treaty aboriginal title of Chief Wagemake and his band, which has never been surrendered or extinguished.
4. The Federal Court has jurisdiction to adjudicate an application by Henvey for a declaration of its interest in Reserve #13 and Canada's fiduciary obligations flowing therefrom. On this application, Henvey's exclusive occupation of the reserve, which dates back to 1940 or earlier, would defeat and extinguish claims by any other band, under the law of limitations.

35 King Street East, Suite 1
Cobourg, Ontario K9A 1K6
Tel: (905) 372-8700
Fax: (905) 372-1943

Who are the Algonquins of Ontario?

The Algonquins of Ontario (AOO) are on a journey of survival, rebuilding and self-sufficiency – a journey of reconciliation. This journey began nearly 250 years ago when the first Algonquin Petition was submitted to the Crown in 1772.

Algonquins have lived in present-day Ontario for thousands of years before Europeans arrived. Today, the AOO are comprised of ten Algonquin communities. These include:

- Antoine
- Algonquins of Pikwakanagan First Nation
- Bonnechere
- Greater Golden Lake
- Kijicho Manito Madaouskarini (Bancroft)
- Mattawa/North Bay
- Ottawa
- Shabot Obaadjiwan (Sharbot Lake)
- Snimikobi (Ardoch)
- Whitney and Area

The ten communities are represented by sixteen Algonquin Negotiation Representatives (ANRs) who are elected by Algonquin Voters for three-year terms. The ANRs include the Chief and Council of the Algonquins of Pikwakanagan First Nation and one representative from each of the nine other Algonquin communities.

Based on a Protocol signed in 2004, these communities are working together to provide a unified approach to reach a settlement of the Algonquin land claim. [Who are the Algonquins of Ontario? | Algonquins of Ontario \(tanakiwin.com\)](#)

Agreement in Principle Among the Algonquins of Ontario and Ontario and Canada a p 1
Preamble

“Whereas the Algonquins maintain that they have never been party to, nor beneficiary of any treaty or land claims agreement whereby they have ceded their Aboriginal Rights, including Aboriginal Title”

And a p1 “Algonquin Ancestor” means a person who was born on or before July 15, 1897 and identified in an historic record or document dated on or before December 31, 1911, in such a way that it would be reasonable to conclude that the person was considered to be an Algonquin or Nipissing, or a full sibling of such a person. In this definition, a “full sibling” of a person is a sibling having the same natural mother and natural father as that person”

[Agreement-in-Principle | Algonquins of Ontario \(tanakiwin.com\)](#)

PREAMBLE

WHEREAS the Algonquins are an Aboriginal people of Canada within the meaning of section 35 of the *Constitution Act, 1982*;

WHEREAS the *Constitution Act, 1982* recognizes and affirms the existing Aboriginal and treaty rights of the Aboriginal peoples of Canada, including rights that may be acquired or recognized by way of land claims agreements;

WHEREAS the Algonquins maintain that they have never been party to, nor beneficiary of, any treaty or land claim agreement with the Crown whereby they have ceded their Aboriginal Rights, including Aboriginal title;

WHEREAS the Algonquins assert Aboriginal Rights, including Aboriginal title, to particular lands and waters in Ontario and Quebec based on their traditional and current use and occupancy of the lands and waters;

WHEREAS the Algonquins, Canada, and Ontario have agreed to negotiate in order to clarify the rights of the Algonquins under section 35 of the *Constitution Act, 1982* in Canada, except in the province of Quebec;

AND WHEREAS the Agreement-in-Principle shall form the basis of negotiations towards a Final Agreement that will clarify the rights of the Algonquins that will be recognized and affirmed by section 35 of the *Constitution Act, 1982*;

NOW THEREFORE, THE PARTIES AGREE AS FOLLOWS:

p1

“Algonquin Ancestor” means a person who was born on or before July 15, 1897 and identified in an historic record or document dated on or before December 31, 1911, in such a way that it would be reasonable to conclude that the person was considered to be an Algonquin or Nipissing, or a full sibling of such a person. In this definition, a “full sibling” of a person is a sibling having the same natural mother and natural father as that person;

2004- Indistinguishable



Indian and Northern
Affairs Canada
www.inac.gc.ca

Affaires indiennes
et du Nord Canada
www.ainc.gc.ca

OCT 0 4 2004

Your file - Votre référence

Our file - Notre référence

B8260-001

Mr. Stacey McQuabbie
158 Sub Road, Pickerel River Road
PO Box 2
Pickerel River ON P0G 1J0

Dear Mr. McQuabbie:

Re: Former French River Band and Henvey Inlet First Nation

I am following up to our phone discussion of Thursday, September 23, 2004. At that time you inquired as to whether or not Specific Claims Branch (SCB) would accept a specific claim submitted by the former French River Band.

As I explained during our conversation, SCB accepts claims by bands recognized under the *Indian Act*, or by such a band on behalf of another band. As I noted at the time of our discussion, in your situation, Henvey Inlet First Nation could submit a claim on behalf of French River First Nation, as it is a recognized First Nation, and has an interest in the claim. However, your question about submitting the claim directly required research into the status of French River First Nation, and I promised to follow up once I was able to clarify the situation.

Upon reviewing departmental files, I wish to inform you that SCB cannot accept a claim directly from you, as a representative of former French River Band. The reason for this is that although the former French River Band were a signatory to the Robinson-Huron Treaty, since at least 1900 French River and Henvey Inlet First Nations have become indistinguishable. While not amalgamated formally under section 17 of the *Indian Act*, the Department has consistently treated the two groups as one merged Band for over one century. Henvey Inlet is a duly recognized First Nation under the *Indian Act* while French River is not. As such, SCB could only accept a specific claim by Henvey Inlet First Nation, either on behalf of you and others wishing to be known as French River First Nation, or on its own.

.../2

Canada

Printed on recycled paper - Imprimé sur papier recyclé

In order to accept a claim from Henvey Inlet First Nation, however, SCB requires a signed Band Council Resolution (BCR) which either says explicitly that it is submitting the claim to SCB on behalf of itself or another group. A historical report, supporting documents and legal arguments are also required.

During our conversation, I expressed concern that the type of remedy you were seeking sounded as though it was best achieved through a formal band split, and advised that you contact the Regional office. You indicated that you had been in contact with Linda MacWilliams, and were aware of the steps required should you wish to pursue that route.

If discussions between yourself and Henvey Inlet First Nation lead to a decision to jointly pursue the specific claims process for satisfaction of your concerns, I would be happy to answer any questions you may have on the specific claims process. I have enclosed a copy of the Specific Claims Policy, *Outstanding Business*, for your review. SCB will accept for review of claims which allege an outstanding lawful obligation exists due to:

- i) The non-fulfilment of a treaty or agreement between Indians and the Crown;
- ii) A breach of an obligation arising out of the *Indian Act* or other statutes pertaining to Indians and the regulations thereunder;
- iii) A breach of an obligation arising out of government administration of Indian funds or other assets; or
- iv) An illegal disposition of Indian land.

During our conversation you made mention to Aboriginal rights and title. As discussed, SCB cannot accept to review claims based on allegations of un-extinguished Aboriginal title. Claims of this sort are considered Comprehensive Claims (as opposed to Specific Claims) and are reviewed under their own policy and legal requirements. As with specific claims, comprehensive claims must be submitted by a duly recognized *Indian Act* Band.

Should you have any questions about the specific claims process, please do not hesitate to contact me at (819) 953-1940.

Sincerely,



Maryanne Pearce
A/Senior Claims Analyst
Ontario Research Team

Encl.

2005 – Beaver Legends, found in “A background study for Nomination of the Ottawa River under the Canadian Heritage rivers system” [ORHDC News \(ottawariver.org\)](http://www.ottawariver.org) at p 17, 2.3

Algonquin History in the Ottawa River Watershed, James Morrison
www.ottawariver.org/pdf/0-ORHDC.pdf

2005- Henvey Inlet Specific Claim, Millie Pawis to Alicia Mcleod

**HENVEY INLET FIRST NATION
368 PICKEREL R. RD.
PICKEREL, ON
P0G 1J0
Tel 9705) 857-2331
Fax (705) 857-3021**

April 7, 2005

Union of Ontario Indians
Nipissing First Nation
P.O. Box 711
North Bay, ON
P1B 8J8

**Attention: Alicia McLeod
Treaty Research Assistant
mclali@anishinabek.ca**

Re: Henvey Inlet Specific Claims

Your letter dated March 22, 2005 has been received.

I have received instruction that you are not to involve Stacy McQuabbie. He has not provided Chief and Council with any information that is relevant to this claim. I have instructed Ray Kagagins to be your contact and assist when you come to search for the required files in this office when your schedule permits.

I expected that this visit would have occurred by now. Can you please let me know when you plan to come to the community?

Respectfully yours



Millie Pawis
Director Finance/Administration

/MP

c.c. Ray Kagagins, CDC

2007- Henvey Inlet Statement of Claim, “1. The plaintiff claims: a. a declaration that the defendants Stacy McQuabbie and Jackie Pearce are not lawfully in possession of land within Indian Reserve No. 13;”

[Statement of Claim \(onlinehome.us\)](http://onlinehome.us)

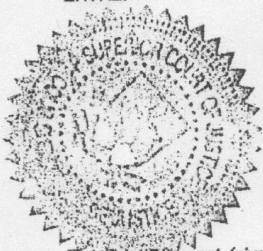
2009- Dismissal of Trespass Action By The Court for Delay By Henvey Inlet First Nation costing Stacy and Jackie nearly \$15,000 .

319

Court File No./No du dossier de la cour : CV-07-00000155-0000

**ONTARIO
SUPERIOR COURT OF JUSTICE
COUR SUPÉRIEURE DE JUSTICE**

BETWEEN:
ENTRE:



HENVEY INLET FIRST NATION

Plaintiff/Demandeur

and / et

STACY MCQUABBIE; JACKIE PEARCE

Defendant/Défendeur

**ORDER DISMISSING ACTION
ORDONNANCE REJETANT L'ACTION**

The plaintiff has not (give particulars of plaintiff's default under rule 48.14)

Le demandeur na pas (préciser le défaut du demandeur aux termes de la règle 48.14)

- 1) SET MATTER FOR TRIAL;
- 2) TERMINATED THE ACTION;
- 3) REQUESTED A JUDGE ORDER OTHERWISE;

and has not cured the default.
et na pas remédié au défaut.

IT IS ORDERED that this action be dismissed for delay, with costs.

IL EST ORDONNÉ que la présente action soit rejetée pour cause de retard, avec dépens.

Date: 17-NOV-2009
date:

Signed by:

Signature : Local registrar / greffier local

Address of court office: Parry Sound
Adresse du greffe: 89 James St
Parry Sound ON P2A 1T7

TO : Court Copy
DESTINATAIRES:

NOTE: An order under rule 48.14 dismissing an action may be set aside under rule 37.14

AVERTISSEMENT: La règle 37.14 permet l'annulation d'une ordonnance rejetant une action rendue en vertu de la règle 48.14.

2013 – Kelly V Canada

A. INTRODUCTION AND OVERVIEW

[1] The web page of Canada's Department of Aboriginal Affairs and Northern Development says that "starting in 1701, in what was to eventually become Canada, the British Crown entered into solemn treaties to encourage peaceful relations between First Nations and non-Aboriginal

people.” Given the passage of 312 years, one might have thought that Aboriginal people, non-Aboriginal people, the Crown, and the courts would have figured out the procedure to litigate a civil dispute about treaty rights. However, the motions now before the court and the modern common-law work-in-progress jurisprudence reveal that this optimistic thought would be wrong, and rather, there are uncertainties about the civil procedure for an Aboriginal rights claim. Also at D. ABORIGINAL RIGHTS, ABORIGINAL TITLE, AND ABORIGINAL TREATY RIGHTS 2. Non-treaty Aboriginal Rights And the reference to “fiduciary duty” at (63)[2013 ONSC 1220 \(CanLII\)](#) | [Kelly v. Canada \(Attorney General\)](#) | [CanLII](#)

Case Name:
Kelly v. Canada (Attorney General)

[2013] O.J. No. 797

2013 ONSC 1220

Court File No. CV-11-440069

Ontario Superior Court of Justice

P.M. Perell J.

Heard: February 3, 2013.
Judgment: February 26, 2013.

(158 paras.)

*Aboriginal law -- Treaties and agreements -- Breach -- Practice and procedure -- Parties
Civil litigation -- Civil procedure -- Parties -- Class or representative actions --
representative plaintiff -- Judgment and orders --*

REASONS FOR DECISION

A. INTRODUCTION AND OVERVIEW

1 The web page of Canada's Department of Aboriginal Affairs and Northern Development says that "starting in 1701, in what was to eventually become Canada, the British Crown entered into solemn treaties to encourage peaceful relations between First Nations and non-Aboriginal people." Given the passage of 312 years, one might have thought that Aboriginal people, non-Aboriginal people, the Crown, and the courts would have figured out the procedure to litigate a civil dispute about treaty rights. However, the motions now before the court and the modern common-law work-in-progress jurisprudence reveal that this optimistic thought would be wrong, and rather, there are uncertainties about the civil procedure for an Aboriginal rights claim.

D. ABORIGINAL RIGHTS, ABORIGINAL TITLE, AND ABORIGINAL TREATY RIGHTS

2. Non-treaty Aboriginal Rights

51 In *R. v. Sparrow*, [1990] 1 S.C.R. 1075, the Supreme Court of Canada began the development of a modern analytical framework for considering a claim alleging a breach of a communal Aboriginal right.

52 The development of the law about Aboriginal rights, including treaty rights, continued with: *R. v. Van der Peet*, [1996] 2 S.C.R. 507; *R. v. Adams*, [1996] 3 S.C.R. 101; *R. v. Côté*, [1996] 3 S.C.R. 139; *R. v. Gladstone*, [1996] 2 S.C.R. 723; *R. v. Badger*, [1996] 1 S.C.R. 771; *Delgamuukw v. British Columbia*, [1997] 3 S.C.R. 1010; *R. v. Marshall*, [1999] 3 S.C.R. 456; *Mitchell v. M.N.R.*, 2001 SCC 33; *R. v. Powley*, 2003 SCC 43; *R. v. Marshall*, 2005 SCC 43; *Mikisew Cree First Nation v. Canada (Minister of Canadian Heritage)*, 2005 SCC 69; *R. v. Sappier*, 2006 SCC 54; *Ermineskin Indian Band and Nation v. Canada* 2009 SCC 9; *Lax Kw'alaams Indian Band v. Canada (Attorney General)*, 2011 SCC 56.

53 The theory of Aboriginal title and Aboriginal rights is that European explorers considered that by virtue of the "principle of discovery" they were at liberty to claim territory in North America on behalf of their sovereigns: *Guerin v. The Queen*, [1984] 2 S.C.R. 335 at p. 378; *Tsilhqot'in Nation v. British Columbia*, 2012 BCCA 285 at para. 166.

54 The assertion of Crown sovereignty crystalized pre-existing Aboriginal rights, which survived the assertion of sovereignty; i.e., the common law recognized but did not create the pre-existing Aboriginal rights: *Tsilhqot'in Nation v. British Columbia*, 2012 BCCA 285 at paras. 167-168.

55 Provided that they are not inconsistent with its basic principles, the common law incorporates the traditions and customs of the Aboriginal societies as rights, giving them legal force as part of the Canadian legal system: *Mitchell v. M.N.R.*, [2001] 1 S.C.R. 911, at para 10; also paras. 9 to 12; *R. v. Van der Peet*, [1996] 2 S.C.R. 507, at paras. 15 to 21, 28 to 31, 44, 46, 49, 50, 55 to 59.

56 Aboriginal rights are communal rights, but the rights holder; i.e., the aboriginal group that shares the right may be a family, a clan, a descent group, a hunting party, an encampment, a band, a tribe, a confederacy or a first nation: *Tsilhqot'in Nation v. British Columbia*, 2012 BCCA 285 at paras. 51-57, 132-136.

57 Aboriginal rights and treaty rights are collective rights, and the proper party with the standing to assert an aboriginal rights claim or a treaty rights claim is the collective that is the rights holder: *Soldier v. Canada (Attorney General)*, 2006 MBQB 50; *Papaschase Indian Band No. 136 v. Canada (Attorney General)*, [2004] A.J. No. 999, (Q.B.).

58 The *Indian Act* recognizes and statutorily defines a particular kind of aboriginal community or collective described as a "band." Most Bands exist because they are associated with an Indian Reserve, and thus the identity of a Band is very closely linked to its Reserve, and a Reserve is very closely linked to a Band: *Papaschase Indian Band No. 136 v. Canada (Attorney General)*, [2004] A.J. No. 999, (Q.B.) at para. 179. However, an Indian band, is not necessarily the proper entity to assert an Aboriginal right: *Kwicksutaineuk/Ah-Kwa-Mish First Nation v. Canada (Attorney General)*, 2012 BCCA 193 at para. 77. An Aboriginal collective with an Aboriginal right may be different and independent from an *Indian Act* designation as an Indian Band: *Kwicksutaineuk/Ah-Kwa-Mish First Nation v. Canada*, *supra* at para. 77.

59 The definition of the proper rights holder is a matter to be determined primarily from the viewpoint of the Aboriginal group itself in accordance with its customs and habits: *Tsilhqot'in Nation v. British Columbia*, 2012 BCCA 285 at para. 149; Brian Slattery, "Understanding Aboriginal Rights" (1987) 66 *Can. Bar Rev.* 727 at p. 745. The determination of who is the rights holder may require a trial.

60 Section 35 (1) of the *Constitution Act 1982* provides that "the existing Aboriginal and treaty rights of the Aboriginal peoples of Canada are hereby recognized and affirmed." Section 35 of the *Constitution Act, 1982* provides constitutional protection for Aboriginal rights and for treaty rights. Section 35 protects Aboriginal rights and treaty rights from extinguishment and from unjustifiable infringement by legislation or other government action. The test for infringement under s. 35(1) is the same for both Aboriginal and treaty rights: *R. v. Badger*, [1996] 1 S.C.R. 771 at para. 79; *R. v. Marshall*, [1999] 3 S.C.R. 456 at para. 64.

61 Aboriginal rights became constitutionally entrenched with the *Constitution Act, 1982*, but the entrenchment does not have retroactive operation, or revive rights that were extinguished before 1982: *R. v. Sparrow*, [1990] 1 S.C.R. 1075, at para. 23; *R. v. Marshall*, [1999] 3 S.C.R. 456 at para. 48.

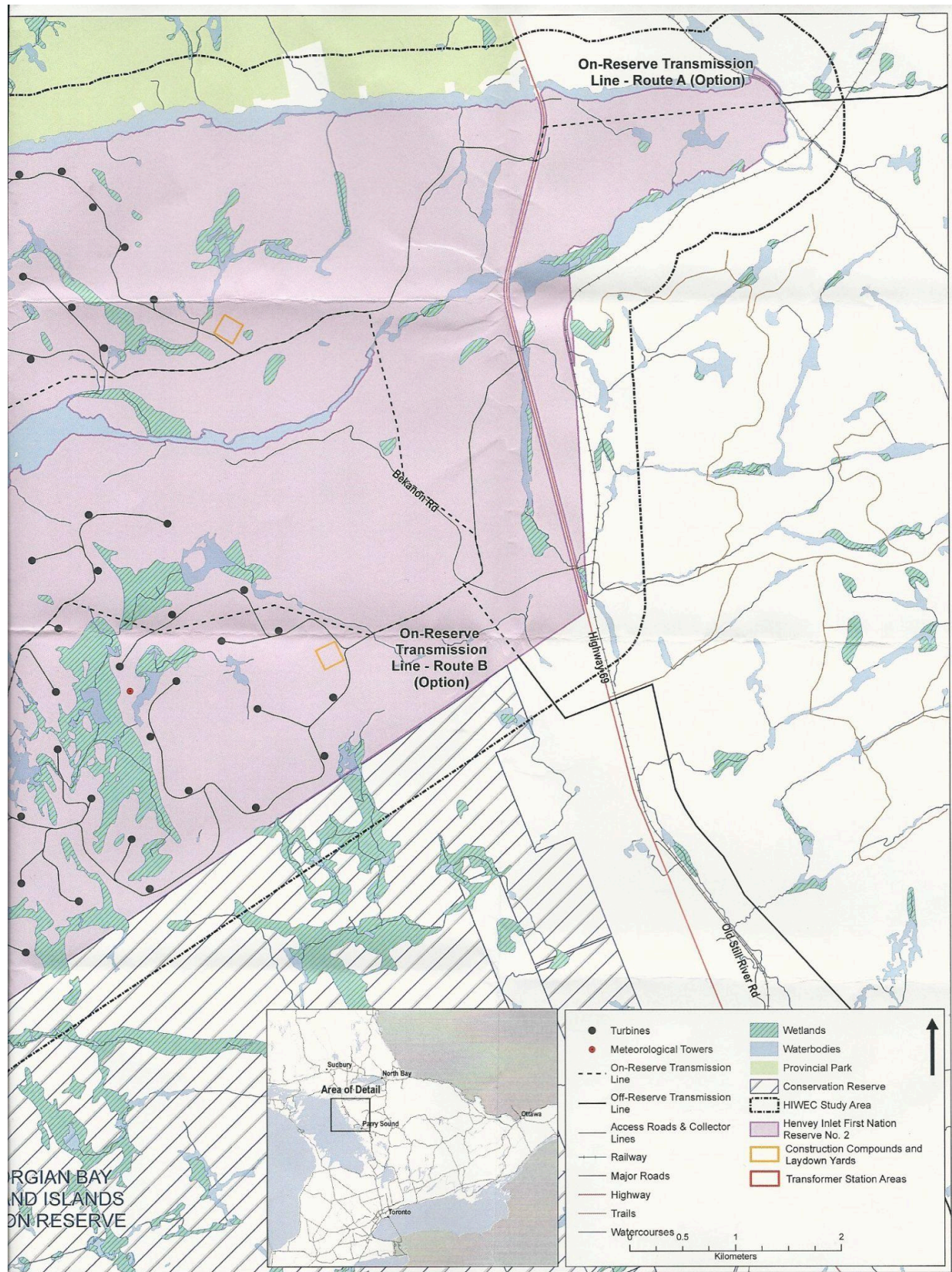
62 Before 1982, the concept of Parliamentary supremacy was in place, and Parliament was able to vary Aboriginal or treaty rights if it chose: *Papaschase Indian Band No. 136 v. Canada (Attorney General)*, 2004 ABQB 655 at para. 50.

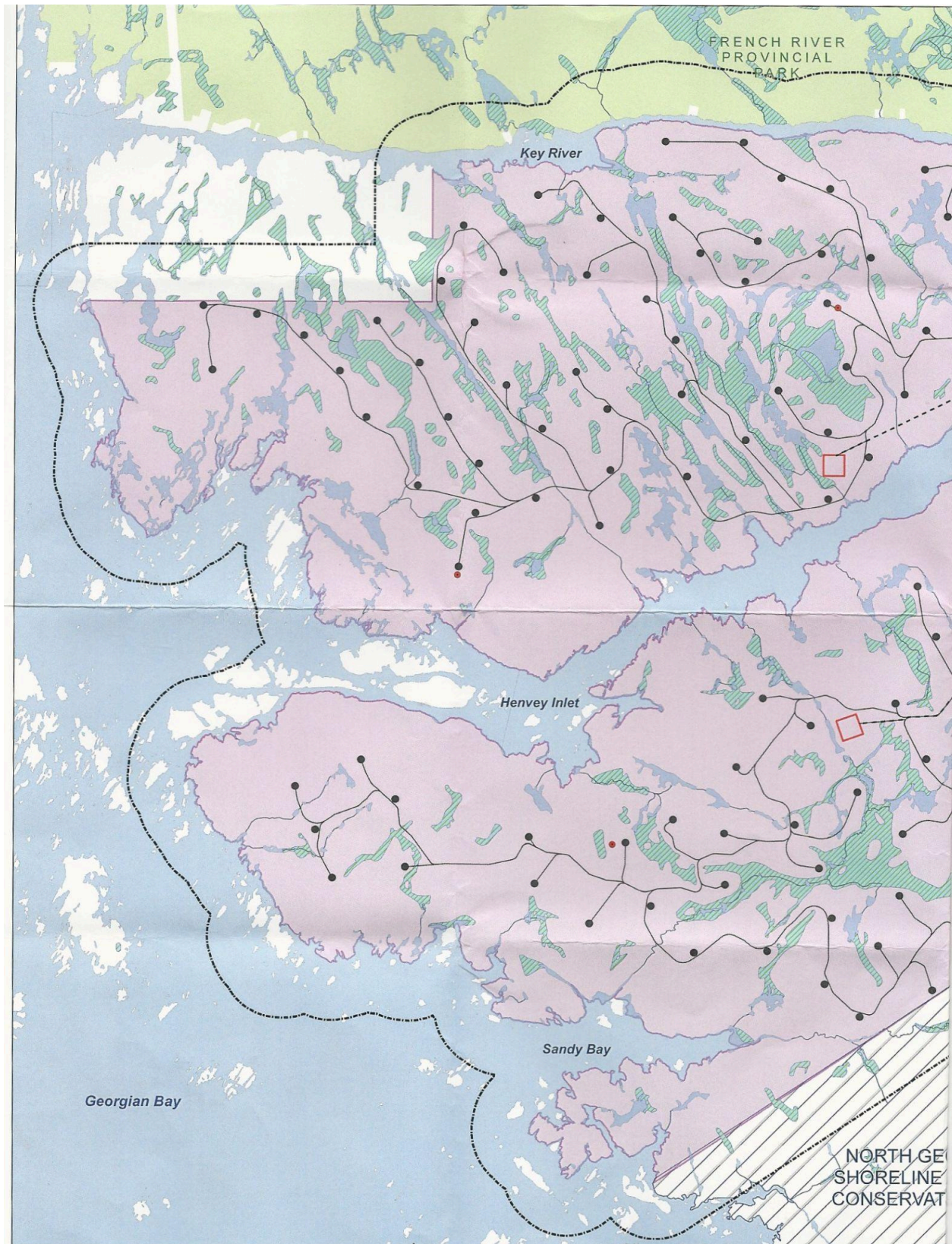
63 In contrast to Aboriginal rights and treaty rights, an Aboriginal's rights as the beneficiary of a fiduciary duty are not constitutionally protected and can be limited or overridden by legislation: *Ermineskin Indian Band and Nation v. Canada* 2009 SCC 9.

2015 Hunter Genealogies, A compilation of the Hunter genealogies that have been provided to the case reveals this information

Hunters Genealogies	2015/03/26
Genealogy report of Gerald Larabie & Lawyer, January 8 2007	Ancestor (possible tribal ID) Anarawi/Ouarawi, Pachirini
Sturgeon Falls Ontario.	Mitewamikokwe,(Amikwa)
Aboriginal Ancestry Claude Dupuis	Miqmaw
Native Ancestry Chart Roch Claude Joseph Genereux	Nitaougkoua,Wenta (huron)
Daniel Plante	Manitoueabeouchit (Amikwa),Outchibanoukoulou (Huron)
Leonide Ducharme	Folles Avoines,Menominee/Noquet/Mundua/Amikwa
Mona Beaudry	Manitoueabeouchit (Amikwa), Outchibanoukoulou (Huron)
Serge Bigras son of Guy Bigras Algonquin information	Bernard.(Amikwabi) McLaren
Daniel Plante	Manitoueabeouchit ,(Amikwa) ,Outchibanoukoulou (Huron)
Francoise Plante	Manitouabeouch (Amikwa)
Roland Larabie	Yalnel
George Brown	Manitoueabeouchit (Amikwa), Outchibanoukoulou (Huron)
Gerard Serre	Mitewamikokwe (Amikwa)
Eugene Serre	Mi'kmaq
Serrie-Leandri-Panzone Family	Fournier (Beaver)
Roland Larabie , Huron Ancestry	Manitoueabeouchit (Amikwa), Outchibanoukoulou (Huron)
Roland Larabie , Mohawk Ancestry	Iroquois
Robert Bidal	Nawtjikikikwe , Kekjicokwe (Amikwabi)
Gerald Larabie,Ancetres Algonquine &Huron	Manitoueabeouchit (Amikwa), Outchibanoukoulou(Huron)
Marc Bigras	Miteouamigoukwe (Amikwa)
Guy Brazeau	Manitoueabeouchit (Amikwa), Outchibanoukoulou (Huron)
Rorigue Plante	Manitoueabeouchit (Amikwa), Outchibanoukoulou (Huron)
Alain Plante	Manitoueabeouchit (Amikwa), Outchibanoukoulou (Huron)
Jean Luc Plante	Manitoueabeouchit (Amikwa), Outchibanoukoulou (Huron)
Plante	Manitoueabeouchit (Amikwa), Outchibanoukoulou (Huron)
Ed Landry Ancestry	Micmac
Jean guy Levesque	Micmac
Native Ancestry Chart 1&2 Ghyslaine Landry/Labelle	Abenaki, Ouripehenemich

2015- Reserve #2 Wind Tower Map Henvey Inlet First Nation (2 parts) [Henvey Inlet Wind :: Home](#)





2018- The Attorney General of Canada's Directive on Civil Litigation Involving Indigenous Peoples “

In my mandate letter from the Prime Minister, I was tasked as Attorney General of Canada to review the Government of Canada's litigation strategy. I was mandated to make decisions to end appeals or positions inconsistent with the Government's commitments, the Charter of Rights and Freedoms, and Canadian values. With the Government of Canada's publication of the Principles Respecting the Government of Canada's Relationship with Indigenous Peoples (the Principles), we have stated our commitment to a significant move away from the status quo and a fundamental change in Canada's relationship with Indigenous peoples. That includes the Crown's conduct in litigation. On February 14, 2018, the Prime Minister of Canada further confirmed the Government's shift to the recognition of rights as the basis for relations with Indigenous peoples, and that a new recognition and implementation of rights framework would now be developed to operationalize recognition. These Principles are rooted in section 35 of the Constitution Act, 1982, guided by the UN Declaration on the Rights of Indigenous Peoples (the UN Declaration), and informed by the Report of the Royal Commission on Aboriginal Peoples and the Truth and Reconciliation Commission (TRC)'s Calls to Action. At their core, the Principles seek to further the full promise of section 35 of the Constitution Act, 1982 through the recognition and implementation of Indigenous rights. The work of shifting to, and implementing, recognition-based relationships through a new recognition and implementation of rights framework is a process that will take dynamic and innovative action by the Government of Canada and Indigenous peoples. We are now in a significant period of transition in Crown-Indigenous relations. In order to advance this transition, and demonstrate how the Principles shape the work of the Attorney General of Canada as a broader recognition and implementation of rights framework is developed and implemented, I have sought to outline in this Directive the approach that should guide the Attorney General of Canada in the discharge of her litigation duties as the Chief Law Officer of the Crown. This Directive promotes our Government's commitment to reconciliation by establishing guidelines that every litigator must follow in the approaches, positions, and decisions taken on behalf of the Attorney General of Canada in the context of civil litigation regarding section 35 of the Constitution Act, 1982 and Crown obligations towards Indigenous peoples.

The nature of section 35 litigation has always been unique. When section 35 was included in the Constitution Act, 1982, it was agreed further political work needed to be done regarding its implementation. Attempts to advance understandings and implementation of section 35 occurred over the course of four constitutional conferences in the 1980s, and through two attempts at constitutional amendment. The lack of success in this work contributed to the courts assuming a leading role in defining section 35. In this way, litigation became a central forum to resolve major issues in the Crown-Indigenous relationship as opposed to a forum of last resort focused on specific areas or issues in dispute.

Litigation is by its nature an adversarial process, and it cannot be the primary forum for achieving reconciliation and the renewal of the Crown-Indigenous relationship. This is why a core theme of this Directive is to advance an approach to litigation that promotes resolution and settlement, and seeks opportunities to narrow or avoid potential litigation. Our Government is committed to pursuing dialogue, co-operation, partnership and negotiation based on the recognition of rights.

We recognize, however, that Indigenous peoples are entitled to choose their preferred forum to resolve legal issues, that some matters will require legal clarification, and that at times litigation will be unavoidable. When matters do result in litigation, this Directive instructs that the Government of Canada's approach to litigation should be to assist the court constructively, expeditiously, and effectively so that it may provide direction on the matters in issue.

I hope that, in time, this litigation Directive will be recognized to have brought about a significant shift in the Government of Canada's positions and strategies. I hope, too, that litigation will be recognized as a dispute settlement forum of last resort, as trust and good faith allow collaborative processes, including facilitation, mediation and negotiations, to be the primary means of resolution.

The Honourable Jody Wilson-Raybould, P.C., Q.C., M.P.
Minister of Justice and Attorney General of Canada

Litigation Guidelines

The following 20 litigation guidelines instruct counsel as to how the *Principles* must be applied in civil litigation involving Indigenous peoples. The work of operationalizing these Guidelines is already taking place and will be on-going.

[The Attorney General of Canada's Directive on Civil Litigation Involving Indigenous Peoples \(justice.gc.ca\)](https://www.justice.gc.ca/eng/133/133-101-eng.html)

The Principles, I highlight the text of Principle 5,

“The Government of Canada recognizes that treaties, agreements, and other constructive arrangements between Indigenous peoples and the Crown have been and are intended to be acts of reconciliation based on mutual recognition and respect. This Principle recognizes that Indigenous peoples have diverse interests and aspirations and that reconciliation can be achieved in different ways with different nations, groups, and communities. This principle honours historic treaties as frameworks for living together, including the modern expression of these relationships. In accordance with the Royal Proclamation of 1763, many Indigenous nations and the Crown historically relied on treaties for mutual recognition and respect to frame their relationships. Across much of Canada, the treaty relationship between the Indigenous nations and Crown is a foundation for ongoing cooperation and partnership with Indigenous peoples. The Government of Canada recognizes the role that treaty-making has played in building Canada and the contemporary importance of treaties, both historic and those negotiated after 1973, as foundations for ongoing efforts at reconciliation. The spirit and intent of both Indigenous and Crown parties to treaties, as reflected in oral and written histories, must inform constructive partnerships, based on the recognition of rights, that support full and timely treaty implementation. In accordance with section 35, all Indigenous peoples in Canada should have the choice and opportunity to enter into treaties, agreements, and other constructive arrangements with the Crown as acts of reconciliation that form the foundation for ongoing relations. The Government of Canada prefers no one mechanism of reconciliation to another. It is prepared to enter into innovative and flexible arrangements with Indigenous peoples that will ensure that the relationship accords with the aspirations, needs, and circumstances of the Indigenous-Crown relationship. The Government also acknowledges that the existence of

Indigenous rights is not dependent on an agreement and, where agreements are formed, they should be based on the recognition and implementation of rights and not their extinguishment, modification, or surrender. Accordingly, this Principle recognizes and affirms the importance that Indigenous peoples determine and develop their own priorities and strategies for organization and advancement. The Government of Canada recognizes Indigenous peoples' right to self-determination, including the right to freely pursue their economic, political, social, and cultural development."

And Principle 6 The Government of Canada recognizes that meaningful engagement with Indigenous peoples aims to secure their free, prior, and informed consent when Canada proposes to take actions which impact them and their rights, including their lands, territories and resources.

This Principle acknowledges the Government of Canada's commitment to new nation-to-nation, government-to-government, and Inuit-Crown relationships that builds on and goes beyond the legal duty to consult. In delivering on this commitment, the Government recognizes the right of Indigenous peoples to participate in decision-making in matters that affect their rights through their own representative institutions and the need to consult and cooperate in good faith with the aim of securing their free, prior, and informed consent.

The Supreme Court of Canada has clarified that the standard to secure consent of Indigenous peoples is strongest in the case of Aboriginal title lands. The Supreme Court of Canada has confirmed that Aboriginal title gives the holder the right to use, control, and manage the land and the right to the economic benefits of the land and its resources. The Indigenous nation, as proper title holder, decides how to use and manage its lands for both traditional activities and modern purposes, subject to the limit that the land cannot be developed in a way that would deprive future generations of the benefit of the land.

The importance of free, prior, and informed consent, as identified in the UN Declaration, extends beyond title lands. To this end, the Government of Canada will look for opportunities to build processes and approaches aimed at securing consent, as well as creative and innovative mechanisms that will help build deeper collaboration, consensus, and new ways of working together. It will ensure that Indigenous peoples and their governments have a role in public decision-making as part of Canada's constitutional framework and ensure that Indigenous rights, interests, and aspirations are recognized in decision-making.

[Principles respecting the Government of Canada's relationship with Indigenous peoples \(justice.gc.ca\)](https://www.justice.gc.ca/eng/indigenous/principles.html)

2019 – Amikwabi Alternative Names "ABITAKIJIK ABITAKIJIKOWICH ABITTAKIJIK AGACHING AGACING AGACINJ AGACCINONG AGAOGWANEB AGATCHING AGATCINJ AGOWANABI AJAOGWANE AJAWAWIKWANE AJAWAWIKWANEBI AJAWEGON AJAWEGONE AJAWIKWANA AJAWAWIKWANA AJAWEKONE AJAWEKONS AJAWEKWNE AJAWIGONE AMIK8ABE AMIKOUABE AMIKSAVE AMIKWABE AMIKWABI AMIKWAPE ANOKWE AWINENS BERNARD BURNOR CA8ANESKA CAOUTCHIN CAOUTCHIN CATCHIGAN CAWANESKA CAWANEWITAN COCHENG COUVERTE EGWETCHINING GACHING GOCHING GOUTCENS IKI8ENSI IKIWENSI IKWEWICH ILINI ININI K8ACENS KACHING KAJAKOKANAK KAKEKAPAN KAWEGAMA8 KAWITAKIJIK KEKWETCHIMINTCH KICHIAATONIKWE KIJATANOKWE KIJYATINOKWE KIMWAAMOKWE KIWANOKWE KIWEANOKWE KIWENSOKWE KOBAND KOBAT KOCHENS KOTCENC KOTCENJ

KOTCHENS KOTCHINGE KOTCHINJ KOTOKOKOMIS KOUTSHINSH KWACENS
KWADJENS KWATCING KWECENTCH KWETCHENGE KWETCHENJ KWETCHENS
KWETCHINJ LAMERE LOUIS MACABIE MACAUBAY MACAWBAY MACOABIE MACOUABIE
MACWABBE MAKWABE MALOUIN MASSINIGIJIG MCQUABBIE MCQUABBIE MCQUABBY
MCQUABY MCQUABYMCWABIE MEKWABE MICKGUAHEY MIKAWABE MIKWABE
MIKWALEY MISSOJI MITAWABEG NEGAASEMATCH NEGAYASEMATCH
NEGAYASSAMATCH NEWADJIKIJIK OCHAWANWEWITAM OKENZOKWEONIWAWE
OZAWABIKWE PEPAMIPATOTCH RACINESAGANOWEGOMOTCH SAIAKANOEKOMOTCH
SAIAKANOEKOMOTCH SAKANO8EKAMOTC SAKANOWEKAMOTC SANTASEHTSI
TABITAKIJIKO WANABIKOKWE, although not exhaustive, these alternative names can be
found in the “Repertoire” section of the Weskarini.ca website [repertoire \(weskarini.ca\)](http://repertoire.weskarini.ca) and in the
Genealogical data at
<https://www.dropbox.com/sh/74ghdo28dxzfz9t8/AADzWYsmOwypOdLz56PRpyzla?dl=0>

2021 Many of the Hunter and Fishermen Genealogies trace back to the Non Treaty Ancestor list
and are listed at p20/21 of the MOTION RECORD OF THE DEFENDANT, HER MAJESTY THE
QUEEN IN RIGHT OF ONTARIO
<https://drive.google.com/file/d/1cPKvKtJhoKoXDnuEF0MvqVGaRzX5EPuC/view?usp=sharing>
for example in the case of the fishermen, Commanda and Stevens, these families are also
known under other surnames, more insight into their Genealogies are provided at [repertoire
\(weskarini.ca\)](http://repertoire.weskarini.ca) at p5,p28/29

Schedule "A"

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Chikantchi, Jacques		1850 Census
Chimaganiche		July 14, 1791
Chimakanch, Pon		Aug 15, 1843
		July 21, 1863
	Chimakanich, Pon	July 18, 1838
	Chimakanitche, Paul	1850 Census
	Chimaganiche, Paul	1842 Census
	Somogneche, Pon	July 25, 1868
Chin, Simon		July 21, 1863
Chipatkokwe		1850 Census
Chipikoekln		Mar 4, 1845
Chonjas		Oct 2, 1845
	Chonjas	12 Sept 1844
Clema, Angelica		Jan 25, 1851
Clema, Francis		Jan 25, 1851
Clema, Incas		Jan 25, 1851
Clema, Peter		Jan 25, 1851
	Clema, Peter (son)	Jan 25, 1851
Clema, Simon		Jan 25, 1851
Commanda, John		25 Oct 1882
Commandant, Jacques		1825 Census
Constant, Simon		1825 Census
	Constant	July 19, 1793
D		
Dagwanen, Simon		July 18, 1838
Defond, Amable		1831 Census
		1842 Census
		1850 Census
Desfonds, J. Bte.		Aug 3, 1836
Dinmenotagwelching		July 21, 1863
E		
Ecangl, Pilen		July 21, 1863
Echkwegabawltch, Wlam		June 6, 1835
Echlwltamowlek		Mar 4, 1845
Eginechgawatch, Pilen		July 21, 1863
	Eginechgawntch	July 21, 1863
Egwasetch, Pannasawe		July 21, 1863
	Ekwasetj, Banasawe	July 21, 1863
Egwltchgapawltch, Matias		July 21, 1863
Ejawassong, Pierre		1842 Census
Ekwaseltche, Michel		1842 Census
Ekwasetch, Antoine		1850 Census
	Ekvasseitch, Antoine	1842 Census

Schedule, A

	Quioquaitasenne, Simon	21 July 1858
S		
Sagatch, Panasawe		July 21, 1863
Salakasiketj, Alaset		July 21, 1863
Sakaban, Michen		July 21, 1863
Sakaban, Simo		July 21, 1863
Sakadjawes, Pierre		1842 Census
	Sa-ka-ichi-wes	Dec 11, 1843
	Sakadjewes	Oct 2, 1845
Sakadjewens, Jacques		1850 Census
Sakanowekamotch, J. Bapt.		1850 Census
	Sakanowekonotj, Jebatist	July 21, 1863
Sakatab, Panasawe		July 21, 1863
Sapatike		Mar 4, 1845
Sa-pi-que		July 19, 1798
Satako, Simonl		July 21, 1863
Satchin		Dec 11, 1843
		Mar 4, 1845
Sawanse, Simon		1831 Census
Sesapin		Mar 4, 1845
Seymo, Narslus		Oct 11, 1880
Seymour, Catherine		25 Oct 1882
Shawanosaketch, Eneas		Sept 24, 1857
(Ni-ias-ka-la-tch-ki)		
Shaw-wa-ni-pa-nal-sci		Oct 14, 1846
(alias Peter Stevens)	Shawanapense, Pierre	1842 Census
	Chainepieninsi, Pierre	1831 Census
	Shawwinninepisaisens	1850 Census
	Peter Stephen (Chief)	
	Chaoanipinesi, Pien	Mar 4, 1845
	Chaw-wi-ni-pi-nassi, pier	Jan 1845
	Chawanibinesi, Pier	Oct 2, 1845
	Chawanipines, Pierre	Mar 4, 1845
	Chawoinopinaissi, Pierre	1825 Census
	Sa-wase-ni-pinnise, Pre	Dec 11, 1843
	Chawanipinesi, Pierre	Mar 4, 1845
	Stevens, Peter	Mar 4, 1845
		25 Oct 1886
	Stevens, Peter	Mar 14, 1844
	(Pierre Shawanipinesi)	
	Chuw-wa-ni-pi-ni-si, Pien	Dec 11, 1843
	Stevens, Peder	25 June 1878
	Sha-wa-ne-pa-nesse, Peter	12 Sept 1844

Schedule "A"

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Schuaguichique, Jn. Bte.		Sept 2, 1820
Schwagan, Charles		1850 Census
Shabak kawatch, Matthias		1842 Census
Sharbot, Amab		Sept 13, 1899
Sharbot, Frank		July 15, 1897
Sharbot, Lemab		July 15, 1897
Sharbot, Peter		Sept 13, 1899
		July 15, 1897
Shawakouet, Michel		1831 Census
Shawime, Simon		1831 Census
Simisasky, Jacques		21 June 1858
Sinaikwulwoa, Wnlchinapeomu		Mar 4, 1845
Siwagwan, Plien		July 21, 1863
Skawenassinla, Simon		1831 Census
Somogneche, Pon		25 June 1878
Sosep, Nono		July 21, 1863
Stevens, Ellzabeth		25 Oct 1882
Stevens, John		July 14, 1862
Stogwa, Mattias		Mar 1862
	Stogwa	25 Oct 1882
Stokwa, Joseph		June 6, 1835
T		
Tachangge, Amable		1850 Census
Tagwakane, Pesan		July 21, 1863
	Tagwane	Sept 6, 1838
Tajkijakipotichikan		Mar 4, 1845
Takwaganen, Simon		1842 Census
	Takwaganens, Simon	1850 Census
Tak-wa-nin, S.		Sept 6, 1838
	Takwa-nin, S.	June 6, 1835
Tanagette, Joseph		1842 Census
Tanasako, Alisandr		Oct 11, 1880
	Tanskou, Alexander	25 June 1878
	Ternisco, Alex	25 Oct 1882
Tanaschanchi, Michel		1850 Census
Tanasgo, Nllas		July 21, 1863
	Tanasko, Nin	Mar 4, 1845
Tanasko, Antwen		Apr 7, 1848
	Tanasgo, Antwen	July 21, 1863
	Tanasko, Antwen	July 29, 1827
	Tanaskon, Antoine	1825 Census
		1850 Census
		1842 Census

Although Not Exhaustive, I pray that this information may be employed by the Honorable Court to assist in affording Good Decisions, Meegwetch, Stacy Mcquabbie (Amikwabi)

Friday May 7 2021